

The seconde tome

or volume of the Paraphrase of
Erasmus vpon the newe testament: contey-
nyng the Epistles of S. Paul, and other the
Apostles. Wherunto is adled a Para-
phrase vpon the Reuelacion
of S. Iohn.

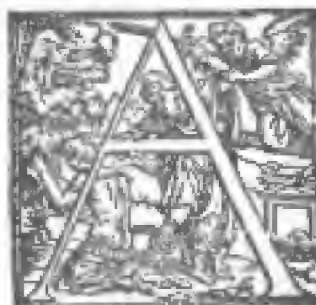
Imprinted at London in Flete-
street at the signe of the Sunne by
Edwarde Wyltchurche, the
xvi. daye of August.

*Cum privilegio ad imprimenda
dum solum.*

Anno 40. 1547.

Bartholomeus Brokesby:
1565.

The vvhole matier and argument of saint Paules Epistle to the Romaines by Crispinus of Roterdame.



In the beginnyng to make the matier moze plaine, this shalbee briefly to declare the summe and contentes of this ptesente Epistle. And fyrst to begyne with the authoꝝ name, albe- it I knowe that saint Hierome in his commenta- rles he wote vpon the Epistle to Philemon, is of the mynde, that Paul was fyrst called Saule, and afterwarde called him self Paule, in remembꝛaunce of the great and victorious acte, wherby he wonne vnto Christ Sergius Paule lieutenant of Paphos in Cipres, as it is wyten in the .xii. cha- piter of the Actes of thapostles: And though againe I knowe that other some be of the mynde, that Paule for the tyme, wherin he liued vnder the Jewes lawe was called Saule, & that at the fyrst beginnyng of his newe religion he chaunged his name: yet the one opinion semeth vnlkely, for somuche as S. Luke in the chapiter before rehersed, (then Saule, vvhiche is also called paule, beyng full of the holy goste) plainly by these wordes declareth that he had two names before Sergius Paules conuersion: the other o- pinion semeth moze vnlkely, as it appeareth, as well by that some els where, as especially in the same chapiter euen at that tyme, when he prea- ched Christes gospel, he is called Saule, the holy gooste speakyng these wordes, deuide me Barnabas and saule,

We thinketh therfore, that Origens opinton is in this point nigher y truerh. For as in the bookes of the olde testament we fynde some, whiche had diuers names, as for exāple, one in one place is called Iorda, whiche in an other is called Salomon, likewise an other is in some place called Oziab, whom scripture elswhere calleth Azarias, & in the gospel of Luke he is called Leui, whiche in his owne gospel calleth him selfe Mathew: so is it to be supposed that Paule had two names, though that in his E- pistles he neuer vseth to call him selfe Saule, but in euerye place Paule, peraduenture because y name of Paule was moze familiar among them that he wote vnto, I meane the Romaines and Grecians. Now is the Latine worde Saulus after like sorte deriued out of this Hebrue worde Saul, as the Grecians foume Iosephus of Ioseph. This name Paule to them that vnderstande the Hebrue toungue signifieth, maruellous, if we may be suffered to seache the interpretacion of a Latine or Greeke worde out of a straunge language, in whiche enterpise, albe it in other ma- tiers saint Hierome semeth to be scrupulous, yet herein beareth he with him selfe. I wene, because the matier is not earnestte, no; muche weightie. For in dede with the Grecians the name soundeth, quiet, & with the Latins meane litle, but Saul with the Hebrues, signifieth required, or if we geue credence to saint Ambrose, vnquietnes, & so doeth it signifie in dede as Ambrose sayth, but that is with y Grecians only, by this worde Saulus.

The argument of the epistle

And this muche haue I sayd of Paules name, moze at large (I wene) tha the nature of an argument doeth wel beare. This epistle endited Paule, Tertius beynge his scribe, as Tertius him selfe at the ende of the Epistle sayth. And I tertius salute you also, vvhiche vvrote this epistle in the lorde. It appeareth that it was sent to Rome fro Copinthe by Phoebe a womā of Cen- chys. Now is Cenchys the Copinthians porte, & standeth not farr fro y- cille. And if any mā be desirous to know the tyme, when it was wyrtten, to suche as weigh the matter diligently, it may seme wyrtten after bothe the epistles to the Copinthians (wherof some gather, that in it aboue other e- pistles are copysed & taught the ful & pette rules of Chyristiā religion) & wyrtten aboute the same tyme that he had preached throughout the whole countrey of Achaia, wherin the cite of Copinthe stādeth, & also through the countrey of Macedonia borderynge nigh therunto, euen vntil the coste of Slaouone, not only teachynge euery where Chyristes gospel in suche places where none of y other Apostles els had been, but gatherynge also (as Pe- ter warned him) money of his hearers for the reliefe of the pooze people; made him selfe ready to repayre vnto Ierusalem, & thence, after y he had bestowed that, whiche he had receiued, mynde to goe into Spayne, & by the way to go through Rome, & there to salute chyristiā men, whome sayth & godlynes he had onely heard of in dede, & yet had he not sene them. Their state was somethynge vnlke the Galathians. For the Galathians beynge at the fyrst well taught by saint Paule, were by fraude of false Apostles deceiued & brought backe warde to Jewisshnes againe. The Romaines contrariwise beynge fyrst misse taught & by false preachers deceiued, allone as they accordyng to theyr wisdome perceiued it, they amēded theyr fault, faste & stedfastly after continuynge in suche a trade, as they well wytt was good. In the infancie & fyrst chylodod of Chyristes churche some there were whiche thought that the grace promysed by y gospel should not forythw be preached vnto y curled Panymes geuen al to y wo:shippynge of idols & deuils, forsomuche as the same semed especially pynished to Abrahams posteritee & stocke of the Jewes. Of this mynde it appeareth that saint Peter was, as whiche would not haue receiued the capitayne Cornelius into Chyristes religion, had he not been warned by a vision so to do. For whiche dede he was troubled at Ierusalē, what tyme they, that of Jewes were conuerted to Chyrist, layde vnto his charge, that he had been in com- pany among them, that were not circumcised. And likeli it is, that some of them, whiche so accused Peter, were of thapostles them selfe. For in the xi. chapter of the Actes so is it wyrtten: And the Apostles and brethren that were in Iurie, heard that the heathen had also receiued the worde of god. And when Peter was come vppe to Hierusalem, they that were of the circumcision, contended agaynst him sayynge: why wentest thou in to such as were not circumcised, and diddest eate with them? Againe some there were of this mynde. which albert thought not, that the Panymes should from the fellowship of the gospel vtterly be excluded, yet thought they therewith al- so, that suche should not be receiued, unlesse they were like Jewes, circum- cised: as though it so were that Chyrist had nede of Moses lawe, thereby as appeareth laborynge to transpose and alter the gloze of Chyristes gospel in

to the Romaines.

to the glory of theyr owne nation. Agreeable with this is that whiche is written in the. xi. chapter of thactes, when it is sayd, that suche, as for the persecution eschewing shortly upon Stephens death were fledde into Phœnicia, Cypres, and Antioche, preached Christ to none, but to Jewes onely. Againe in the. xv. chapter, certaine Jewes came to Antioche, whiche openly preached against Paule and Barnabas, that men were without hope of salvation, if they were not, (as Moses lawte teacheth) circumcised. By meane whereof there was suche a commotion stirred vp that it was by a common counsaile decreed and appointed, that Paule and Barnabas with theyr aduersaries should repayze vnto Ierusalem, to the intent that there this contention might by the Apostles and elders arbitrament be determined, where againe through the vehement and contentious labour of some, of suche specially, as were of Phariseis become christians, of whiche secte Paule himself was too, there was called a cōsil of Apostles & elders, wherin by the authoritie of Peter & James it was decreed, that the Gentiles should not be burdained with the obseruaunces of Moses lawe, but onely abstaine from eatyng of strangled beastes, from bloud, from fleshe offered to idols, and from fornicacion, whiche pointes were for a tyme onely condescended vpon, by reason of the great and stubburne scrupulositie of the Jewes, as by this it doeth wel appeare, that we now see, that thye of them are in these dayes bitterly taken away and abolished. Upon this occasion arose also y notable and famous cōtencion at Antioche betwene Peter & Paule what tyme Paule the Gentiles Apostle seyng his flocke through Peters dissembling to be in icopardye reprovied him openly, as himselfe in the seconde chapter of his epistle to the Galathians wryteth. Againe at Ierusalem by the counsil of James to purge the rumour than spread among the Jewes, for that he seemed to drawe men backe fro Moses law, he with other of his company shaued him self, and beyng purified as the Jewes custome was, made his oblation in the temple, as Luke in the. xxi. chapter of thactes reherseth. By the whiche place it appeareth, that James, albeit he befoze had enfranchised the Gentiles, welnigh from the burdaine of Moses lawe, abode styll yet in this opinion, that the Jewes should be bounde to the obseruacion of the whole lawe, if it were for nothing els, but to appease suche as had not yet so far profited in the truth of the gospel, that they could be content to despise theyr ancessres rites and blages. For so speaketh James: and all shall knowe, that those thinges, whiche they haue heard concerning the, are false: but that thou thyselfe also walkest and kepest the lawe.

And for the same cause (I wene) shaued he his head at Cenchrys accompanying vnto his bowe, as appeareth in the. xvi. chapter. And for like consideration caused he Timothe to be circumcised, as we reade in the. xvi. chapter, whiche yet had in deede a Jewe to his mother, when that his father was a Gentile. Suche a difficultie was it to make of a Jewe a christian.

This nation beyonde all other hadde a speciall vntowardnes, nor was there euer founde any, that more stiffely abode in theyr religion, as

The argument of the epistle

Iosephus wyrteth in his booke of the defence of the Iewes antiquitie: Whoeuer as the Iewes were especially hated of al people of the world, so of they; syde abhorred they againe al other nations, as vncleane, cursed, and deuilllike, so farrtsooth that they disdained to talke with them, who thought also y^e their temple was bitterly suspended, if any vncircumcised had entered there into. Suche proude looks had they for a lytle skynnes parpyng of.

Forasmuche as therfore there was no likelyhode, that the Grecians and Romaines would receiue suche an odious lawe, and that the Iewes on they; side helde on styll, Paule fearyng lest by suche deadly contention and strife a great parte of the fruite of the gospel might perishe & be lost, lest also the gloze of Christ might by minglyng of Moyses name be darkned and defaced, in euery place specially laboereth vtterly to abrogate & abolishe the ceremonies of the lawe, and to perswade them that all assurance of attaynyng saluacion is through Christ onely. And as he sharply, but yet louyngly, rebuketh the Galathians, for that they fell backe to Iewishnes againe: so doeth he prepare & fortifie the Romaines, lest they might elswole vniware through false Apostles be snared, whō he wel wytt, neuer ceassed, eylesones encouragyng the styll to continue in that doctrine, whiche they had once begonne heartely to embrace and fauor.

There was at Rome a great nymbre of Iewes, whether they were brought thether by Pompeius Magnus who spoiled Hierusalem, and made them captiues, or els whether it were because the prouince of Iury appertained to the Romaines, it is vncertaine, but sure it is that they; supersticion is by Horace, Iuuenale, and Senec oftymes reproued. With them also was Paule after his comyng to Rome muche troubled, as in the last chapiter of thactes of the Apostles it doeth plainly appeare. Paule therfore like a cunnyng craftesman with a wonderfull discrecion tempereth his tale betwene these two people, the Iewes (I say) and Gentiles, labouryng by all meanes possible to allure them vnto Christ, as muche as in them lay procuryng that no man at al shoulde perishe to that capitaine, whose souldiar he was.

One whyle therfore chydeth he one soyte, another whyle, another, and anone after againe comfortably encourageth them bothe. The Gentiles pryde he abated, declaryng, that neither the lawe of nature, nor their Philosophie, wherof they were so proude, auayled them so, but that they fell nethelisse into all kyndes of mischiefe. Checkyng againe and reprouyng the Iewes arrogant myndes, whiche through they; affiaunce in the law had lost the chiefe grounde therof, that is to wete, sayth in Iesus Christ, he teacheth them, that the ceremonies of Moyses lawe are abolished through the bright beames of the gospell of Christ, whom the shadowes of the lawe rudely represented, with diuers other thynges, as the rest of the sabboth day, the displeasure and paine of circumcision, the comyng about of the calendes, the holy dayes, whiche thysie perely came againe, they;

to the Romaines.

they: choyse of meates, makyng soule agayne the bathes euerie daye, the
boncherpe of hurtles beastes, the religion of their temple, polluted with
continuall slaughter of beastes, and that all these darke shadowes at the
lyght of the trueth appearing vanished away, and that such are the righte
Abrahams chyldren as expresse Abrahams sayth, that such are the righte
and trewe Jewes, as professe Chyristes name, and that they were verely
circumcised, whose myndes were cleansed from filthy desyers. That true
iustice also a perfite blisse is equally gyuen to al people through the gos-
pell and onely sayth in Chyriste wythoute helpe of the lawe, and that not-
withstandyng that saluacion was specially promysed vnto the Jewes,
yet was it so promysed vnto them, that they: owne Prophetes letted not
to prophete, that the same saluacion beyng refused by the Jewes, the
preachyng of Chyristes gospel should be spreade abroad among the Gen-
tiles, that no man throughe Mosyes lawe, whom the Jewes carnally ob-
serued, obtayned ryghteousnes, but throughe faythe, as he proueth as
well by the example of Abraham, as also by diuerse testimonies of the
lawe. And after that when he hath by this meanes abated þe pryde of both
partes, by taking away this they: vayne confidences, in the profession of
the gospel, he maketh them equalle in such softe sorowes of the Gentiles
saluacion, that yet lyke a tender father he bewayleth the byndnes of his
owne countrey men, whome toward hym, alwayes he sounde moste spite-
full, and so he doeth mitigate this matier, whyche was of it selfe harde,
that he sayeth, that all were not bynded: promysyng that the tyme should
come, when they should be of a better mynde, & amend beyng through the
faith of þe Gentiles prouoked so to do. And here by the way toucheth Paul
manye highe & dyuerse popntes of doctrine, as of predestinacion, of fore-
knowledge, of vocacio, of grace and merites, of free wyll, of the vnsearche-
able counsell of god, of the lawe of nature, of Mosyes lawe, and of the law
of synne. Lykewyle herein are sondre allegories, as when he maketh two
Adams, one in whome we are borne to dye, another in whome we be rege-
nerate and borne agayne to lyue euerclastyngly, whē he maketh also two
men, an inwarde and an outwarde man, the inwarde obedient to the spy-
ryte and reason: the outwarde, subiecte and thral vnto lustes & desyers,
of whyche two the fyrste he calleth sometyme the body or membes, some-
tyme the fleashe, sumtyme the lawe of synne, the other sometime calleth he
the spirite. whē he also maketh two deathes, that is to wytte the deathe
of the soule and of the bodye, and the thyrde deathe, wherein we dye vnto
synne, and synfull desyers. And when he maketh thre kyndes of lyfe, a bo-
dily lyfe, a spirituall lyfe, and a lyfe, wherein we lyue, eyther lustely or syn-
fully. Agayne when he maketh two kyndes of bondage or libertie, one,
wherewith we beyng made free from synne, lyue a godly lyfe, or els forsa-
kyng ryghteousnes we do scrupce to synne. And when he maketh two so-
ytes of Jewishenes, two kyndes of circumcision, two degrees of Abrahams
posteritie, two partes of Mosyes lawe, one lyke vnto the body, carnall, a-
nother, whiche is spirituall, as it were the lyfe of the lawe.

Two baptismes

The Argument of the Epistle

Two baptismes also, of whiche the fyrste is, when we at the fontstone are washed fro oure olde synnes, the seconde is whe we renouneyng all worldly pleasures dye with Chyriste. Two kyndes of burynges, a bodely sepulture, wherein Chyriste laye thye dayes buried, and a spiritiuall wherein we sequestering and as it were withdawayng our selues from worldly busynes do reste in hym. Two maners of resurrection, the one passe alreadye die in Chyriste, and shall folowe in vs, the other, wherein we beyng quickened agayne from our death by syn walke furthe from vertue to vertue, in in this presente lyfe, begynnyng the lyfe, which is without ende and death, as muche as in vs lyeth. Of righteounes also two kyndes, of god, y is to save, and man, of the iudgemente of God and manne, of a double prayse, befoze God, and befoze manne. After al whiche pointes disputed, he passeth ouer to a commien place belongyng to good maners, by the example of the partes in a mannes bodye, especiallye exhortyng the Romaines to conuoyde, and because peace and vnitie canne not be whereas pryde and malice raygneth, he beseecheth them with ready myndes, eche one to beare with other, and so to nourishe and mayntayne mutual loue and good wil. And despyeth the Romaines for a season to beare with the Jewes infirmitie, whiche by reason of long custome in the lawe was rooted in them, and on the other syde he requirerh the Jewes, not to enuie at the Gentiles called to the grace of the gospell, but rather with godly mynde to folow their fayth & chrystia libertie, wyllyng them, synce y there is, but one God of al, one Chyriste, one grace, & one rewarde to growe all into one bodye, & that none arrogantlye presume and take vpon hym, but yf he haue anye gyfte, wherein he surmounteth other to applye the same to the helpe of his neighbour. This place handlieth saynte Paule diuerslye instructyng them, howe they shoulde vse themselves towarde superstitious chryistians, or as he calleth them, weake and feble, howe towarde they? superidures, & howe to thet inferiours and felowes, towarde heathen princes and magistrates, after a softe yet doyng they? duties, and to be shotte, howe they shoulde behaue themselves in prosperitie, and howe in aduersitie. After whiche sharpe monicion, he appealeth the matier with the Romaines prayse, and auanceth his authorytie, and both them to witte, howe muche more he had promoted the ghospell, than other, shewyng, what a desyer he hadde to see them, promysing, that he woulde come thither, and what lette he had, and why he was compelled to differ it, praysing the fre liberalitie of y Macedonians and Corinthians bestowed vpon the poore and deuoute people, couertlye, and as it wer with a reuerence prouokynge the Romaines to do the lyke. The laste chapter almoste spendeth he in commendacions and yet this doth he not with names vnfauctly and at auenture heaped together, but with euery mannes prayse matuaylouslye ioynd with hym.

Finally, because he throughefly knewe, as well the malapert wplynes of the falle Apostles, as also the readie simplicitie of the Romaines, estesones he biddeth them to beware of their fayre speache.

Albeit

to the Romanes.

Albeit moſte parte of matiers entreated of in this preſent epiſtle ſpecially apertayne to that tyme, wherin the churche beynge but young, ſecterly created, mingled with Jewes and Gentiles together, ſubiect than to heathen rulers, yet is there in every place of it, ſomewhat, wherof hoſſome doctrine maye be learned, ſo; this our preſent tyme neceſſarie, as to beware of ſuperſtition, the roote & originall of diſſencion, whiche hauynge a colourable apparence of godlynes, is to the ſame moſte repugnant and contrary: herein alſo ſomewhat is there of the wayne aſſurance, whiche men haue in worldly wiſedome and in theyr owne actes and deſertes, and of the deſette of ſapth, of auoyding hyghnes of mynde, of bearyng with ſumtimes the weakenes of luche, as are not yet fully learned, of nouriſhyng mutually concoyde, throughe eche ones diligent ſeruaunce towardes another, of ſuffering in ſome popytes euill rulers and vngodlye beſhoppes, leſſe by teſtiſſence the comen order myght be diſquieted & troubled, of ouercomynge euill deues with good and charitable meanes, to beware in iudgynge ſuch thynges, as belong not vnto vs: to take well in worth al ſuche thynges, as maye be done of a good minde, & with a right conſcience, to beware of craftie flatterie, wh luche other lyke pointes, wherewith this our comen lyfe is to ful. But as profitable as this epiſtle is, yet hath it alſo muche, or welmyght in the difficultie, than profite, whiche principally happeneth for thre cauſes, either throughe the confoundynge of the right order of ſpeache, or els by reaſon of long ſentences not well hangynge together, or finally; for that the ſame are oftentimes, as a ma maye ſaye, entriked or entangled, and not fully finiſhed but imperfect, ſo that therupon Origen expounſynge this epiſtle many tymes complayneth, here and there laboryng and waſtynge in ſuche difficulties. Whether this happened throughe Tertius, which was ſainct Pauls ſcribe, or els throughe Paule hymſelfe, or throughe the interpreter, let therein other men be iudges, certainly Paule hymſelfe confeſſeth his rudenes of ſpeache, albeit he denie, that he is ignorant, touching knowledge. And beſyde this, ſo far was he from ſekynge for ſuche pickt ſpeache, as in any parte ſaucred worldly curioſitie, y he thought the ſame diſgrecfully to be ſorbozne & auoyded, leſſe any parte of the glorie of Chriſtes croſſe myght thereby be deminiſhed. And ſo; this cauſe Origen thinketh it labour ſoſke for any man in his wyrtynge, to ſoke for eloquence. Hierome in ſome place graunterh, that he had the arte and craftie ſetting of wordes and ſentences together, & in ſome place denieth it agayne, ſayynge & affirmyng plainly y his language was greatly corrupted, by the rude people of Cilicia, where he was brought vp. But Juſten out of Pauls epiſtles gathereth floures and ornaments of Rhetoricke. Yea and in the actes of the apoſtles he is called, chiefe capitaine of the vvorde, and in his fyrſt epiſtle to the Corinthians he ſapeth of hymſelfe, that he ſpake vvith languages aboue all other. And albeit (as ſainct Hierome ſapeth) at the ſame tyme all the Eaſte parte of the worlde vſed the Greeke tounge, y help yet is it, that as the frenche men had not ſuche puttie of the Latyne ſpeache, as was vſed in the cite of Rome, ſo myght there well be a great difference betwene one of Cilicia and another of Athens, ſpeakynge or wyrtynge Greeke.

Beſyde

The Argument of the Epistle

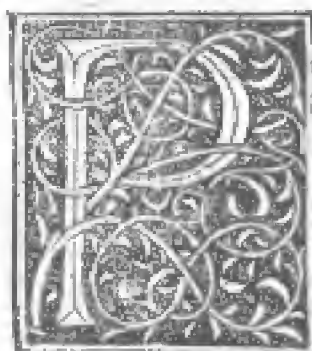
Beside all these difficulties there is another, arising through the Hebrew speache, whose properties Paule almoste in euery place vseth, so wytyng in Greke: that yet a man maye by his wytyng know, that he was a Jewe. The second cause of difficultie is through the darkenes of suche matiers, as cannot clearely be expessed, because none other epistle is there moze intricate and entermedled with deeper priuie misteries, insomuche, that Paule hymselfe sometyme leauyng his purposed matier, is compelled to make exclamacion, and saye: O the deepnes of treasures. Yea, & for the nonce sometyme so toucheth he some misteries, that he only sheweth the a far of, temperyng his oracio accordyng to the tymes, and as theyr capacities serued, to whome he wote. He sawe and knowe certayne thynges, whiche myghte be tolde to no man, knowyng well how farfurch his disciples, had neede of lyght meate, as mylke is, or of strong foode, & therewith also knew he the degrees of ages in Christe, and what was for euerie age meete. So dyd the apostle Peter also, when he shoulde preache to the rude people, Christe, whome without any mencion makyng of his godhed, he calleth a man. The thyrde cause of difficultie maketh (I weene) the often and sudden chaunge of persones, whyles he one whyle hath regard of the Jewes, speakyng in their persons, another while of the Gentiles, sumtyme of bothe parties, nowe the ryght beleuers, and then the fawthles, takyng vpon him sumtyme the weake, sumtyme the strong persones parte, sumtyme of the godly, and sumtyme of the vngodly. By meane wherof it cometh to passe, that the reader wanderyng vpp and downe, as it wer in wyndches, or (as some call it) in a mismaile diuersly tournyng and wyndyng, neither seeth, where he came in, nor yet wel knoweth, which waye to go out. Insomuche that Dyogen both truly, and properly (me leaureth) lykeneth Paule to a man, which bynygeth his frende into a very riche princes palace, by tournyng of wayes & secrete chambers very doubtfull and cumberouse, and sheweth hym the great treasures and heapes of goodes sumwhat a farre of, and some thynges letteth befoze his yen and would haue sum thynges not sene at all, oftentimes when he went in by one dooze, he goeth out at another, so that the straunger his frende maruaileth, whence he came, where he is, and whiche waye to get out. This knew also saint Peter in his seconde epistle, saying: that there wer in Pauls epistles certayne pointes harde to be vnderstanden, which the vblearned, and vnsustable peruerterd to theyr owne destruccion. Herein haue we, asmuche as in vs laye, labored to exclude suche difficulties, sayyng that sumthynges sopeculiarly belong to Pauls tougue, that in some places they could not be chaüged; of whiche sorte these be, sayth, grace, the body, the fleshe, the members, the spicite, the mynde, the sence, to edifie, with suche other lyke, whiche as they shoulde not bitterly be chaüged, so haue we labored to molle the hardnes of them, asmuche as myght be. But now let vs heare Paule hymself speakyng to the Romaynes, or rather in them moze grossely and playnlye to vs all.

The paraprase vpon the Epistle of the Apostle saint Paule to the Romaines, by Des. Erasmus of Roterdame.

The first Chapter.

I Paule the seruant of Iesus Christ, called to the office of an Apostle, put aparte
for the gospel of God, whiche he has promised afore by his prophetes in the holy scrip-
tures of his sonne, whiche was boine unto him of the seede of Dauid after the fleshet
and hath bene declared to be the sonne of god with power, after the spirit that sancti-
fieri, since the tyme that Iesus Christ our lord rose againe from death, by whom we
haue receiued grace & apostleship, that obedience might be geuen vnto the sayd in his
name among all heathen, of whose numbre you be the electe of Iesus Christ.

The text,



Paule, euen I the very same, so becomen of Dauid,
that is to say, of an vnquiet person, a peacemaker
of late subiect to Moles lawe, now made free ther-
of, and becomen the seruant of Iesus Christ, not
like a falsc souldiar that falleth from his capitain
or one that like a truant forgoeth his olde profes-
sion, but called forth to do this message, & muche
more to my cōtentacion deuider now, than at that
tyme whā I was a maintainer of the deuider Pha-
risaical secte, vpon an vngodly zeale, and light per-
suasion wanderyng out of the right way: now, and neuer before meete to

be called by the surname of vnfained diuision, as one deuider and chosen
out by Christ him self to labour and trauaile in a muche more weyghtie
matter, to preache (I say) the topfull tidynge of God, whiche is no new
found phāstie, but promysed many yeres synce in his owne propheties,
whiche remaine still in booke of no smal credence, but in suche as are of
an holy and moste vndoubted trueth of his sonne, whiche was touchyng
his fragile manhed, boine in tyme, of the seede of Dauid, and was neuer-
thelesse declared to be the euerlastyng sonne of God euerlastyng, by the
holy gooste, as well appeared bothe by diuerse other profes, as mooste
spectally, by that he ouercame death, and rose againe from the dead, now
becomen to al suche, as in him are boine againe, the prince and chiefe au-
thour of resurrection, I meane Iesus Christ our Lord, by whom we haue
obtayned not onely suche sauer, as the keepyng of the lawe could not help
vs to, but also in suche soyte to be his messagier, that as by other Apostles
Christes gospel hath bene spread abroad among the Jewes, so may it be
me likewise be set forth among all heathens, whatlocuer they be, not to
trouble them with the burdaine of the lawe, but to make them yelde and
submit them selves obediently to the doctrine of Christes sayth, stedfast-
ly cleauyng thereto, not to the vaine wysedome of Philosophers: of whi-
che numbre of heathens ye Romaines are also touchyng your nacion,
but by adopcion & fatheryng called all to the right title of inheritaunce &
surname of Iesus Christ, whiche point I incidently geue you warnyng

that aparte
for the gospel.

by whiche we
haue receiued
grace and ap-
postleship, &c.

The paraphrase of Erasmus vpon the

of, lesse either lectures or names of countreys put you now at square, whiche though a fauorable and gentle fethering, are now made one mans children.

The teste. ¶ To all you that be at Rome, beloued of God and called saintes, grace be with you, and peace from God our father, and from the Lord Iesus Christ.

Grace be
with you, &c.

To al you therfore, as many as be at Rome, the dearly beloued children of God, and to such, as from your former synful life are called to godlynes, grace and peace wyshe I vnto you, not such as the worlde commonly wyssheth, but a substantiall and a new grace, that is to wete, the free gifte of sayth taught by the gospel perfectly iustifying: and by it though the vtter abolishment of al the offences of your former life, a quiet peace of conscience, and a stedfast peace and friendship with God, whiche twoo are neither gotten by any helpe of worldly wysdome, nor yet by keepyng of Moses lawe, but are obtained of al menne, by the free gifte of God the father, and his sonne Iesus Christ our Lord.

The teste.

First verely I thanke my God through Iesus Christ for you all, that your sayth is spoken of in all the worlde. For God is my wytnes, whom I secue with my sperte in the gospel of his sonne, that without ceasyng I make mention of you, praisyng alwayes in my prayers, deseying that by some meane, at laste (one tyme or other) a prosperous iourney (by the wyl of god) might forwite me to cum vnto you. For I long to see you, & I might bestowe among you some spirituall gifte to strength you withal: that is, that I might haue consolation together with you, through the common sayth, whiche bothe ye and I haue.

For I long to
see you, that
I might, &c.

And fyrst of all, verely in all your names I rendre thanks to God the father, whiche through Christ his sonne hath geuen you this, that ye, whiche heretofore wer saythles, are now through your sayth in great renowne in all the worlde, and muche spoken of. Whiche repute certaynly for the loue I beare towarde you, can not be vnto me, but very pleasant. For God the father is my wytnes, whom I now beyng deliuered from Moses law, do seruite vnto, not with the grosse and carnall ceremonies therof, but spiritually, by preachyng the gladsome tidynges of his sonne (for this seruite pleaseth him beste) that alwayes and without ceasyng I remembre you in my prayers: deseying his goodnes, if it maye by any meane be, that my long desyre made vnto him may at last ony take effect, whiche is, that his pleasure may be, I may prosperously and with a merry iourney cum to you. For surely a great longyng haue I to see you, not for any aduantage of myne to be had for so doyng, but to bestowe some gifte among you: not the grosse gifte of Moses lawe, but the spiritual gifte of Christ, to establishe you moze surely. In that ye haue already begunne: orels to speake it better, that euery one of vs maye be to other comfortable, whyles I shalbe ioyfull for you sayth, and ye likewyle agayne reioyce of myne, by meane wherof this wyl insue, that bothe our saythes shal through mutual cōfōrtynge be moze ayded and strengthened. The cause why this hath not hitherto bene done, tōle not of me.

I would

Epistle of S. Paule to the Romaines. cap.i. Fol.ii.

I would that ye should knowe brethren, how that I haue often tymes purposed to cōm vnto you; but haue bene leat hitherto, to haue also sum fruit among you, as among other of the gentiles. I am debter bothe to the grecians & to the bugrekes, to the learned, & to the vnlarned: so that (as muche as in me is) I am ready to preache the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, because it is the power of God vnto saluacion to every one that beleueth: to the Jewe first, and also to the gentile.

The text.

Muche rather assure your selves (brethren) that oftentimes purposed I to see you, but until this tyme some one lette or other hath chaunced: that I could not, and for this cause desired I so muche to see you, that I might among you also do sum good, as I haue heretofore done among other nations. For am I bounde to bestowe this my labour of preaching the gospel, wherewith I am by God putte in truste, pecularly vpon this nation or that, but as he is indifferently God of all the worlde, so is Christes gospel equally due to all people. I cal þ gospel a meane, wherby a man is made righteous through fapth in Iesus Christ the sonne of God, whom the lawe promised, and in figure represented.

Debter therfore am I herein, not onely to the Grecians, but also to barbarous nations, not to the learned and eloquente onely, but to the rude also and vnlarned, whosoever he be, that renounceth it not, nor disdaineth it. So that, as muche as in me is, I am in a ioyful readynes to preache the gospel, euen vnto you also that are at Rome. So neither the maiestie of the emper of Rome maketh me afraid so to do, nor thinke I the preaching of Christes gospel any suche thyng, wherof I ought to be ashamed. For as to the wicked and vnfaithfull the gospel seemeth a matter to be laughed at, and bane: so whoso beleueth it, to him it is the mightye power of God, effectual to saluacion, and perfecte quietyng of mennes consciences: whiche thynges neither Jewes tradicions, nor your Philosophie, nor yet your dominion are able to bypng aboute. And albeit this mightie power of the gospel be in like condicion auailable to all men, yet as Goddes pleasure was, so for honours sake, fyrst was it offered to the Jewes, after that streight by the preachers of the gospel, to be spread abroade among the grecians, and al other nations of the worlde: to the ende, al men should bothe knowlege their owne vnrighteousnes, & also seeke to be made righteous by God, whither they be Englishmen, or frenchemen. For fatte is that man fro saluacion, whiche neither knoweth his owne disease, nor woteth where to seeke for remedy.

I am debter bothe to the grecians, and bugrekes.

For I am not ashamed of the gospel.

¶ For by it is the righteousness of god opened from fapth to fapth. As it is written, The iuste shall liue by fapth.

And whereas befoze this tyme sondye men thought righteousness to stande in sondye pointes, now by preaching of Christes gospel all men knowe righteousness, not of Moses, (I say) but of God him selfe, whiche standeth not in superstitious worshipping of idoles, nor in Jewishe ceremonies, but is wonne by fapth, whyles men knowlege and consent,

The paraphrase of Erasmus vpon the

that God nowe perfourmeth that, whiche he long synce by the mouth of his prophetes promised to do. Euen as Ihabac also propheted, saying: my righteous shal liue by fapth.

Abac. ii.

The text.

For the wrath of God appeareth from heauen against all vngodlynes and vnrigh-
teousnes of men, whiche withhold the truth in vnrightheousnes: saying that it, whiche
may be knowne of God, is manifest among them, for God hath shewed it vnto the. Yea
his visible thinges, (that is to say, his eternall power and godhead) are seene, so as
much as they are vnderstand by the workes from creation of the world: so that they
are without excuse, because that when they knewe God, they glorified him not as god,
neither were thankfull, but were full of vanities in their imaginations, and they
folow the heart was blinded. When they counted their selues wylse, they became
fooles, and turned the glory of the immortal God, vnto an image, made not onely after
the similitude of a mortall man: but also of birdes, and foure footed beastes and cree-
ping beastes. Wherefore God gaue them vpp to vncleannes through the lustes of their
owne heartes to defile their owne bodies among them selues: whiche turned
his truth to a lye, and worshipped and serued the thynges that be made, more then
him that made them, whiche is blessed for euer and euer. Amen.

For whereas befoze this tyme all people in maner without al punish-
ment and correccion, and as though God bare with and favoured mens
synnes, fell to mischiefe, now declareth he openly by his sonne sent from
heauen, that his wrath is for good cause sette on fyer, and ready to take
vengeaunce vpon al men, after what sorte soeuer they be vngodly or vn-
righteous, yea, euen vpon them, that to Moses lawe ate straungers,
because the truth in maner knowne vnto them, they applied not to god-
ly and vertuose conuersation, but helde on neuertheles in theyr synfull
lyfe styl, and because also they knowyng muche moze of God, than the
rude and ignorant people, were yet no lesse deuillish than the other. God
in dede wholly and perfectly, as he is, can in no wyse by mannes wytte be
knowne, and yet as muche as by it might be vnderstanden, men haue ob-
tayne, albeit not so muche neither, without his great goodnes. For ne-
uer had they gotten so muche, had not God opened it vnto them, as he in
dede did, albeit not by the bookes of the prophetes, in whō men thought
he onely spake vnto the Jewes, at lest wylse yet by the wonderfull crea-
tion of this whole world.

*Which with-
holdeth the
truth of our
righteousnes is,*

For notwithstanding God him selfe can not be seen, yet is he by mans
wytte knowne through beholding this worlde wrought so wonderfully,
and gouerned also so merciaulously. Wherof albeit a begynnyng there
was, and hereafter an ende shal folowe, yet by the workmanship of it
is vnderstanden the power of the maker, whiche neither hath begynnyng
nor endyng, yea, and mozeouer his godhead also, wherin he alwayes was
in him selfe of moste perfection, euen befoze the worlde was made, all
whiche was by God done, because they should haue none excuse left them
to cloke theyr wickednes withal. For where they knewe well, that a God
there was, yet neither honoured they him as God, chiefe ruler and go-
uernour of all, nor yet gaue him thanks, as to the geuer of al goodnes,
whom doubtles they were yet of dutie bounden to laude and praise for the

*to knowe that
when they
knew God, yet*

Epistle of S. Paule to the Romaines. cap.i. Fol.iii.

same knowledge, wherof they wer so pꝛoude, but swelling with the blast of vayne gloꝝy they became vayne. and wer in theyꝝ imaginacions deceiued, theyꝝ foliſhe vnderſtandyngeſ alſo darkened with the miſtie cloude of arrogancie, and in that became vnlearned fooles, becauſe they hoſted themſelfe to be wiſe men and eloquent.

Marke now, into what blindnes and fooliſheneſ they fel. **They** turned and counterfacted the maiestie of God immortall, not onely after the image of a mortal man, but alſo after the image of hyꝛdes, ſourefooted beaſtes, and cꝛeppynge beaſtes. And in puniſhment of ſuche monſtrous honourynge of God, he ſuffered them ſo to runne on headlong, that they folowynge theyꝝ owne deſpyꝛes fell to ſuche filthy vncleanes, that eche one of them abuſed and diſhonoured others bodyes, doyng ſhameful vilanie therunto. And ſurely well woꝛthy wer they to fall into ſuche horrible ſynnys, that though pride ſo vnoꝛdely and out of faſhion honoured God, whom they knewe, as whiche in ſtede of very god ſelfe, woꝛſhipped a falſe maynet made with mannes hande, and ſcwardly ſcouped vnto creatures, woꝛſhipping them euen aboue him, that made all thynges, therein vꝛongful to God, to whom onely praife is to be geuen as onely among men woꝛthy therof foꝛ euer. Amen.

And as they regarded not to knowe God, 11.

Wherfore God gaue them vppeto ſuch ſhall lutes. For euen their women did chaunge the naturall uſe, and that, whiche is againſt nature. And likewiſe alſo the men leſte the natural uſe of the woman, and bent in their luſtes one with another, men with men wrought filthyneſs, and retained to them ſelues the rewarde of their error, as it was accoꝛdyng. **The text.**

Though this meanes (I ſaye) God beynge diſpleaſed ſuffered them to runne furth headlong into all filthye and beaſtely luſtes. In ſo muche that not onely the men, but alſo theyꝝ women foꝛgeatynge theyꝝ kinde, chaanged the natural uſe of womans body into that, whiche is againſt nature, thereto doubtles folowynge the men, whiche leaupynge (as I ſayd) the natural uſe of women, bent in ſoule and abominable luſtes, one of them vpon an other, ſo that the male vpon his like committed deſteſtable vncleanes. And after they had by ſuche vilanouſe wayes done iniurye and ſpyte to God, rewarde was geuen vnto them meete foꝛ ſuche madnes.

¶ And as they regarded not to knowe God, euen ſo God deliuered them vp vnto a crude mynde, that they ſhould do thoſe thinges whiche wer not comely, beynge full of all vnrightheouſneſs, foureacion, wickedneſs, couerouſneſs, malicioſneſs, full of enuy, murder, debate, deſpyte, euill conditioned, whiſperers, backbiters, haters of God, doers of wrong, pꝛoude, boſters, blawyngeſ of euill thinges, diſobedient to father and mother, without vnderſtandynge, conſtant breakers, vniouynge, reuere breakers, vniuerſall. Whiche men though they knewe the rightheouſneſs of God (conſidered not) howe that they, whiche committe ſuche thynges, are woꝛthy of death, not onely they that do the ſame, but alſo they whiche haue pleaſure in them, that do them. **The text.**

foꝛ as they coulde neiether be content to acknowledge and honour
A.iii. **God,**

The paraphrase of Erasmus vpon the

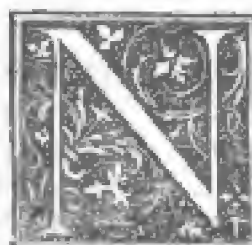
God, who they sufficiently knew, so againe God suffered them being blinded in theyr owne darkenes to walke sooth in leadenes of minde, & that so farre, that they committed suche detestable actes, as beleeued no reasonable man to do, whiche wer els wylful of al naughtynes, fornicacion, couetousnes, wickednes, enuy, murder, debate, deceipte, maliciousnes, euil cōditioned, whisperers, backbiters, haters of God, doers of wrong, proude, boasters, byngers by of mischiefe, disobedient to father and mother, without vnderstādyng, inordinate couenauant breakers, vnlouyng, false speakers, vnmereiful. These people wheras they right well knewe, that a God there is, & knowe also that he is exactly and in euery point iuste, so that it can not be quoyded, but that suche outrageous offenders are worthy death: not onely do suche deedes the selfe, but also consentyng to other like doers, are to the bulernd an occasion of stumbleng & ruine

Whiche men though they knowe the righte iudgement of God, 12.

The.ii. Chapter.

The text.

Therefore art thou inexcusable, O man, whosoever thou be that iudgest. For in that same wherein thou iudgest another thou condemnest thy selfe. For thou that iudgest, dost euen the self same thynges. But we are sure, that the iudgement of God is accordyng to the truth against the whiche cōmēt suche thynges. Thinkest thou this, O thou mā that iudgest them whiche do suche thynges, & dost euen the very same thy self, that thou shalt escape the iudgement of God? Either dispisest thou the riches of his goodnes and patience & long sufferance, not knowyng that the indignes of God leade to retriurance.



NO maketh it so greatly for they excuse to say, that wylful men with wordes abhorre suche enozimities: noy yet to allege, that the magistrates by the lawes inhibit and punishe them. For whatsoeuer a manne in the trade of his lyfe foloweth, the same thyng he approueth. Nothyng therfore hast thou to excuse thy selfe withal, whosoener thou be, whiche winkyng at thyne owne faultes, condemnest an other. But muche rather assure the, that whyles thou geuest sentence vpon an other, in so doyng thou condemnest thy selfe: forasmuche as thou takyng vpo the the office of a iudge, dost euen the same thynges, for whiche thou condemnest another. And synce thou art in the same thyng faultie, that he is, surely whyles thou geuest sentence against him, therein pronouncest thou sentence against thy selfe. When mayest thou deceiue, and they iudgementes escape parauenture, because they vpon coniectures onely and likelyhodes geue sentence, and are not able to see the secretes of mannes heart. But God whiche seeth, and knoweth all thynges, shall against all suche haynouse offenders, as we before spoke of, geue sentence of iuste damnacion, not vpon any slender or apparet pfole, but euen as the very truth is.

But we are sure that the iudgement of God, 15.

What dost thou so farsooth man, staude in thine owne phantasie (I speake to euery suche, as herein knoweth him selfe gilty) to thynke, whyles thou iudgest suche offenders, that thou canst escape Goddes iudgement

Epistle of S. Paule to the Romaynes. Cap. ii. fol. iiii.

mente thy self, doynge as they do: and lookest thou to escape goddes handes, when the transgressour can not escape thyne: and to auoyde goddes sentence, when men can not auoyde thyne: what, doeth goddes sufferance put the in hope to escape unpunished: And is he for his exceeding and bounteous goodnes, or his long bearyng with the in deferring thy punishment, of the dyspised, as though he wer suche one, as woulde either mynke at offences: or sauoyed euyl dedes: For vnderstandest thou, that this goddes long sufferance shewed vpon the, puttech not offenders in hope of escapyng punishment, but sauoyably leadech the to penaunce a: mendment, to the ende that vpon remembraunce of his great benefites towarde the, thou shouldest at laste begyn for shame, with thy selfe to be displeased.

Either dyspise
sest thou, the
cruelty of his
goodnes.

But thou after thy stubbornnes, and heart, that can not repent, heaped vnto thy selfe wyathe, agaynst the daye of vengeance, when shall be opened the righteous iudgement of god, whiche wyl rewarde euery manne accordyng to his dedes, that is to saye, prayse, honour, and immortalite, to them whiche continewe in good doynge, and seekie immortalitye. But vnto them that are rebelles, and that dothe not obeye the truth, but followe vnrightheousnes, shall come indignation and wyath, tribulation and angurthe vpon the soule of euery man, that doeth euell: of the Jewe first, and also of the Gentile. To euery man that doeth good, shall come prayse, and honour, and peace, to the Jew first, and also to the Gentile. For there is no respecte of personnes with god, for whosoever hath sinned wythout the lawe, shall also perperhe without lawe. And as many as haue sinned in the lawe, shall be iudged by the lawe. For in the sight of god, they are not righteous, whiche heare the lawe: but the doers of the lawe shalbe iustified. For when the Gentiles, whiche haue not the lawe, doe of nature the thynges containyd in the lawe: then they hauing not the lawe, are a lawe vnto themselves, whiche shewe the dedes of the lawe wyrtten in theyr hearttes: whyle theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusyng one another, or excusyng at the daye, when the Rober shall iudge the secretes of men by Iesus Christe, accordyng to my gospel.

The next.

But thou thy selfe tournest the goodnes of god towarde the, to the encrease of thy damnation. For whyles thou through suche a stubborn mynde, as canne by no meanes be mollified with repentaunce, refuselt and forsakest god promokynge to þe amendment, nothyng els therein doest thou but procure, and laye vp the treasure of goddes wyathe agaynst the. And albeit the wyathe and vengeance of God be not now presently scene and perceyued, yet shall it in tyme to come be sounde, doubtles in that fearefull daye, when without al fauour, synful people shall so muche more earnestly be punished, by how muche more stubbornlye, they refused goddes gentle calling of them to amendment, and when before all the worlde the exacte sentence of god shalbe opened, whiche shall neither excomiously nor parcially pronounce, as men are wont to doe, but as a most vprighte iudge, and one that knoweth all thinge, who shall, as mennes desertes be, gyue rewarde, to some lyfe cuerlastyng, to them (I saye) whiche hauing a confidence in the promyses of the gospel, continewe styll in godly lyfe, withoute desyre of transitoiye

Against the
daye of vengeance.

The paraphrase of Erasmus vpon the

things, as the dayne pleasures of this present lyfe, but are desirous of lyfe eueralsting in heauen: for they? Mozte reproche here wyl be gyue glozie without end: for despite suffered, honoure, and for not regardyng they? tempozall lyfe, immoztalitie: to other agayne, whiche through forward rebellon had rather obeye burihtousnes and falshe, than the truthe, rewarde shalbe gyuen meete for suche desertes, without doubt the indignation and wyath of god, and therby tribulation and angurthe of mynde, whiche punishment shal indifferently be layed vpon all synfull offenders, but specialy vpon the Jewe and Gyetian, to the ende that such be synne punished, to whome god synne offered his mercifull fauer: on the other syde, to euerye suche, as throughe fayth hath lyued godlye, shal prayse, honour, peace, & glozie equally be gyue, but to þe Jew first, the to þe Gyetian, & after that, to al other wyde and barbarouse nations. For with god ther is of persons no suche respect, as ther is among men settyn in iudgement, but he is one to all men, and equally iuste. Wherefore, whosoever haue without the lawe synned, shal also without the condemnation of the lawe perishe: and suche shal by the lawe be iudged, as receyving the lawe haue agaynst the same transgressed. For in the syght of god to be coumpted for righteouse, it is not sufficient to haue ben onely a hearer of the lawe, whiche I saye, because thou that art a Jewe shouldest not by so thynkynge deceiue thy self, but suche, as in woikes and godly lyfe expresse and putte the lawe in vze, suche (I saye) and none elles shal by the iudgement of God be taken for righteouse. God is suche one, as embraceth & maketh of good woikes, albeit there be no lawe at al, and muche more abhorreth suche, as haupng a lawe are not yet obedient thereto, howbeit in dede no manne is there, that is biterlye without a lawe. For when the Gentyles beynge without Moses lawe euen by the course of nature do suche woikes, as are by the lawe commaunded, notwithstanding they be not put in remembraunce so to do by the rules of Moses lawe, yet are they to them selfe in stede of a lawe, as well appereth, by that in they? lyfe they expresse the very substance therof, wyte, not in tables, as the other was, but in they? heartes, insomuche that, whatsoeuer in the courte of iudgement amonge the Jewes is customabyle wonte to be done the same is done in they? heartes, whyles thy conscience beareth wytnes either agaynst the, or with the, and thy alterynge thoughtes either accuse, or excuse the. In tyme to come hereafter by this lawe shal god iudge, to whiche daye that shalbe opened playnlye in the syghte of all men, whiche is now in mennes heartes secretly wrought, where he shal gyue sentence, to whome nothing is vknownen. But yet this iudgement, shal god execute by Chyiste his sonne, for this presente tyme our Loyde and sauoure, whiche shal than be the iudge of all the worlde. And lest anye should thinke, that this I nowe tel you, is some fable or dreame, assure your self, that it is a parte of the gospell, whiche I preache vnto you.

For whosoever
hath synned
without
lawe, shall also
be so.

When the
the lyfe that
iudge the
desertes of men,
et.

The sette.

Beholde thou arte called a Jewe, and taught in the lawe, and makest thy boaste of God, and knowest his will, and allowed the thynges that be excellent, and arte instructed by the lawe: and beluest, that thou thy selfe art a guyde of the blinde

Epistle of S. Paule to the Romaynes. Cap. ii. fol. b.

blinde, a lyght of them, which are in darkenes, an instructor of them, whiche lacke discipline, a teacher of the vnlearned, whiche hast the ensample of knowledge, and of the truthe, by the lawe. Thou therefore whiche teachest an other, teachest not thy selfe. Thou preachest, a man shoulde not steale, yet thou stealest. Thou that sayest, a man shoulde not commit aduoutrie, breakest wedlocke. Thou abhorrest ymages, and yet robbest god of his honoure. Thou that makest thy booke of the lawe, through breaking of the same dishonourest god. For the name of god is euill spoken of among the gentiles through you; as it is written.

What cause then hast thou, that arte a Jewe, to glozie of the lawe? Beholde, thou whiche to be called a Jewe thynkest it a great matier, and vpon the pynilege of the lawe gyuen vnto the by god bearyng thy selfe boldly, boastest that god is author of thy religion, whose mynde & pleasure thou knowest by the holy wytynges, whiche came from hym, whiche arte also instructed by the lawe, so that not onely thy self art learned to knowe what is to be despyed, what thynges are to be auoyded, & what is beste to be done: but standest also in a confidence, that thou art able to be guyde to suche, as are in blyndnes, & to gyue them lyght, which wander in darkenes: that is, to be a teacher of the vnlearned, and an instructor of them, & lacke discrecion. Because the lawe hath in the brought to passe to knowe the fourme and order of lyfe, and the rule of truthe, thinkest thou for this in the grace of the gospel to be preferred before the Gentiles? I thinke not so, but rather thynke that the knowledge of the lawe, wherof thou makest suche booke, shall before the iudgement seate of god make thy matier worse, vnles thou frame thy lyfe thereafter. For the knowledge wherof thou makest suche booke, shall sharpely be layed to thy charge. Thou braggest vpon the lawe, what crakest thou? thou (I saye) whiche teachest an other, and teachest not thy selfe: whiche preachest, that a man shoulde not steale, and thy selfe dost commit robbery: whiche tellest other, that aduoutrie muste not be done, and thy selfe breakest wedlocke: whiche abhorrest ydolatre, & thy selfe takest goddes honoure from hym: whiche among men crakest & gloziest of the lawe gyuen vnto the by god, and by breaking the same, dishonourest & shamest god the author thereof: tournyng y, for which among other thou sekest for glozie, to his reproche, to who onely al prayse is due. For this wyle to do, what els is it, but as far as in the lyeth, to dishonoure god, I saye, as farre as in the lyeth, for in dede vpon hym, no reproche at all falleth. Of suche, long tynce complained the holy prophetes of god, & namely Esai and Ezechiel sayinge, that through you the name of god is euill spoken of, reuiled, and through your faulte counted reprocheful, euill among the Gentiles gyuen to ydolatre, whyles ye boasting your selves vpon the tittle of god and his lawe, leade an vngodly lyfe:

Sight of the
whiche man
dare in dark-
nes.

For the name
of god is euil
spoken of a-
mong the ge-
ntiles.

¶ For circumcision becometh vniuersally, yf thou hepe the lawe. But yf thou be a breakee of the lawe, thy circumcision is toucheth to vncircumcision. Therefore yf the vncircum- cised hepe the right thynges containyd in the lawe, shall not his vncircumcision be counted for circumcision? And shall not vncircumcision, whiche is by nature, cōt it hepe the lawe iudge the, whiche beyng vnder the letter, and circumsised, dost transgreffe the lawe? He is not a Jewe, whiche is a Jewe outward: neither is it circumcision, whiche is outward in the fleche, but he is a Jewe whiche is byd within, and the circumcision of the heart is the true circumcision, whiche consisteth in the spirite & not in the letter, whose prayse is not of men, but of god,

The text.

The paraphrase of Erasmus vpon the

For neyther is it sufficient to be onely a Jewe borne, nor yet to be taken into theſe religion, but to that ende auarleth circumciſion, yf thou put that thyng in vſe and practiſe, for whiche circumciſion was gyuen, & in trade of lyfe exerciſe that, whiche thou in ceremonies takeſte vpon the. But yf thou tranſgreſſe the lawe, thy circumciſion wyll nothyng auayle, ſo; aſmuch as befoze god, it is as though thou wer not circumciſed at al. Nowe then as thy circumciſion is tourned into vncircumciſion, excepte thou therwith kepe other rules of the lawe, whiche make to good manners: ſo ſhall the Gentile for lacke of circumciſion take no hurte, but befoze god be accounted for circumciſed, yf he beyng ignoraunte nor regarding the ceremonies of the lawe, perſoutime ſuche thynges wherein the whole perfeccion and ende of the lawe ſtandeth, that is to ſaye, pure and innocent lyfe, and haue therwith a ſure confidence in Chyiſte, and be obedient vnto hym, whiche is the ende of the lawe. Yea I ſaye, the Gentile ſhall not only in this behalfe be in as good ſtate, as thou arte, but be alſo ſet befoze the, & therein in better caſe, than thou arte, becauſe he knoweth not what circumciſion is, ſo that the cfoze his hurtles lyfe ſhal declare thy lyfe to be moze damnable: ſo; aſmuch as he not profeſſyng the lawe, in the order of his lyfe expreſſeth yet the ende and meanyng of the lawe, wheras thou lenyng exactly to the bare wordes and ſmall poyntes thereof, profeſſing alſo the ſame with the marke of circumciſion, by reſuſyng Chyiſt breakeſt that, whiche in the law is chiefteſt. Befoze god, who iudgeth not men by bodely markes, but by theſe godlye myndes loſte haſt thou the name of a Jewe, onles thou lyue after thy profeſſion. For neyther is he Jewe, whiche beareth vpon hym a Jewiſhe outwarde marke; nor is he circumciſed, that hath a lytle ſkyn pared from his ſecret part: but he, and none elles is a verie Jewe, whiche inwardly and in his conſcience is a Jewe, whome as god onely regardeth: ſo therbye iudgeth he every mā. To be vpiece, he is circumciſed, whole heart is circumciſed, rather than he, whole p;tiue member hath ſome parte pared of, nor truſteth ſomuche vpon the law grauen in ſtone, as vpon ſp;ritual meanyng of it. For whole only fleſhe is circumciſed, among mā he may in dede gloze, that he is a Jew, but the verie Jewe in dede is he, whole conſcience is purged from ſynne, & hath wholly gyuen hymſelf to Chyiſt which man: albeit among men be defrauded of his p;ſe, yet doeth god acknowledge and

But if thou
be a byſtander
of the lawe,
thy circumciſion
ſhall not.

Neither is it
circumciſion,
whiche is out
warde in the
fleſhe, &c.

approue
hym, whole approbacion
is perſite blyſſe
and ſalua-
cion.

The. iii. Chapter.

What preferment then hath the Jewe, or what advantage hath circumcision? Surely be-
 ey muche. For because that unto thym best committed the wordes of god. What then,
 though sum of them did not beleue. Shall they? vndelesse make the promise of god with
 out effecte. God forbid. Let god be true, & except man a lyar, as it is written: that thou
 myghtest be iustified in thy saynges, and overcome when thou art iudged.

Thereto.



At here some one wyl saye, yf the whole matier
 stande in godly lpe, and hurtles maners toynd
 with sayth in Chyiste, what preferment then hath
 the Jewe more, than the Gentile, or what aduan-
 tageth circumcision at al, yf saythe and godlye sp-
 uyng make both the circumcised I say, and the vn-
 circumcised equall: yea yf circumcision make the
 Jewes matier worse, yf he transgresse the law and
 offend: Truly, touchyng the free gyft of goddes grace offered by þ gho-
 spell, no poynte better is the Jewes state and condicion, than is the Gen-
 tiles. And yet in some consideration surely a great pzeeminence is it to be
 a Jewe bozne. For herin fyrst mape they lawfully gloze, that among all
 other nations unto them onely were deliuered the wordes of god, as it
 mape appere, eyther for that to them aboue other was committed the law
 and prophecies, or for that to them god only vouchsafed to speake. Of
 whiche bothe, the fyrst coulde not be without the great bounteousnes of
 god, whome it pleased so to magnifie that nacion: and the agayne muche
 more semeth he prepared to the saythe offered by the ghospell, whiche
 knoweth the promyses of the lawe, and nygher is he to the truthe, whiche
 hath sum what therof, albeit it be but a shadowe. For the knowledge of
 Moyses lawe, and of the darke saynges of the pphetes are, as it were
 a steppes onwarde, and a furtheraunce to the doctrine of Chyistes ghospel.
 And albeit sum of the Jewes beyng so muche stubberne, gruen to the
 carnall letter of the lawe woulde not geue credence to the ghospell, yet
 hurteth not theyr vnbellef, suche as vniaphedly credit it. Shall the vn-
 bellef of suche (thinke you) cause, that the saythfull promise of god shall
 not take effecte, so that he beyng therewith displeased wyl, (as men are co-
 monly wont to do,) breake his promise, and disapoynt all men of þ, which
 he hath equally and indifferently promysed to euery man? God forbid it
 shoulde be so: but rather looke surely, that god will with all men kepe his
 promise, sauing: with suche, as refuse to take his offer: whiche he doth, lest
 any manne myght at any tyme reppose the fidelitie of the promise ma-
 ker, and lest it appere not sufficiently that god is true, and as he is true
 in dede, and cannot lye, so is he ready to performe, whatsoeuer he pro-
 mised, but falschod and lying cum of men, which through theyr own faul-
 tes are of the promyses of god disapoynted. God, as he is saythful, so nei-
 ther canne he be deceyued, nor deceyue: but man, in as muche as he is but
 manne, mape do bothe. That the promyses of god ben moſte cer-
 tapne, witnesseth also the mysticall and heauenlye psalme of Dauid,
 saying: To the intents thou in thy saynges myghtest appeare righte-
 ous and true, and in dede euercum, as often as menne shall accuse

What prefer-
 ment then, &c.

What then
 though sum
 of them byd
 not, &c.

The paraphrase of Erasmus vpon

the for: suche one, as maketh vayne promises, fallcly and leudly thynking with themself, that for myne offences sake thou wylte not perforce the promise made to the Roche of Dauid. In dede I cannot denye, but that I well deserued to be disapoynted of thy promise, but yet muche matter maketh it, that thy fidelitie and truthe shoulde throughte my synnes be among men more commended and spoken of: as it wil, whē they shal see the holde on styl, not chaungyng thy sentence, notwithstanding all myne vnrigh- teousnes.

The text.

¶ But if our vnrightheousnes make the righteousnes of god more excellent, what shall we saye: Is god vnrightheous, which taketh vengeance: I speake after the man- ner of men: god forbid. For how then shall god iudge the world: for if the truthe of god appeare more excellent through my ly vnto his prayse, why am I heretofore iudged as a sinner: And not rather (as men speake euill of vs, and as I am ashamē, that we saye) let vs do euill, that good maye cum vnto vs: whose damnation is iust.

But here I am man with himself wyl peraduenture thynke this: if by mynnes vnrightheousnes, the righteousnes of god, be more aduanced and set furthe, what shall we thynke: Shal we thynke god vnrightheous, and suche as would haue synne to continue, that his iustice maye more clearly appere and be more praised: But now speake I not in myne owne name, but in the name of vngodlye people. For god forbidd, that any suche thought shoulde at any tyme enter into any good mannes mynde. If god be vnrightheous, (as this reason seemeth) how can he be hyghe iudge of this world: For if this be goddes ordinaunce, that I shoulde be a sin- full liar, to the intent that through my lying his fidelitie & truthe might the better be knownen, & more set furth, and that my reprochfull lyfe also shoulde aduance his gloze, why is the my sinful lyfe layed vnto my charge: why thynk we not rather, as foule tounge people fally repoze, taking vs, as though we this sayed: let vs do unhappely, that good maye cum therof, if that through our vnrightheousnes the righteousnes of God be more magnified and praised. But god kepe all good folke farre fro suche frantpke imaginations. Al suche men for they vnbelefe are for iuste and lawfull causes by goddes sentence condemned. For as they can not laye to goddes charge the synnes, wherof themself be wylful workers, so thā- kes shoulde there none be geuen vnto them, if god of his goodnes turne they offences to his gloze.

For if the
truth of god
appeare more
excellent thro-
ugh my ly,

The text.

What then, Are we better than they? No, in no wise. For we haue all redy proued, howe that bothe Jewes and Gentiles are all vnder syn, as it is written. There is none righteous, no nor one, there is none that vnderstandeth, there is none that seeketh after god: they are all gone out of the waye, they are all vnpersuadable, there is none that doeth good, no nor one. & they: thome is an open sepulchre, with they: tongues they haue decey- ued, the poison of aspes is vnder their lippes. Whose mouth is full of cursing and bit- ternes. & they: feet are swyft to shed bloude: Destruction and wretchednes are in they: wayes, and the waye of peace haue they not knownen. There is no feare of god before they: eyes.

But now agayne to our purpose what shall we saye: Are we, that are Jewes in better case, thā are papayms. Not a whyt. I meane touching gods grace, prompted by the gospel, though that in the prerogative of the lawe geuen vnto vs by God we seme to passe them. For now we haue we already plainly proued, that both Jewes and Gentiles are all subiect and thāll

Epistle of S. Paule to the Romanes. cap. iii. Fol. vii.

that vnto synne. As for the gentiles, & matter is more plaine, than can be denied. And y^e the Jewes are in like case, they owne scriptures beare euident witness. For in the. xlii. psalme of Dauid this wyle is it wyrtten; there is none righteous, none is there that vnderstandeth or seeketh for God, all are wandered out of the waye, and therewith also becomen vnprofitable. no man is there, that doeth well, (I say) not so muche as one. Againe in the. b. psalme: they throte is an open sepulchre, with theyr tonges haue they deceiued: the popson of y^e serpent Aspis is vnder theyr lippes. In the ix. psalme likewyle, whose mouth is ful of bitternes and cursyng, with whiche testimonies the prophete Esai agreyng, saith: theyr sete are swift to shed blood, destruction and wretchednes are in theyr wayes, & the way of peace haue they not knowen, there is no feare of God before theyr eyes.

We know, that whatsoever thyng the lawe saith, it saith it to them, whiche are vnder the lawe, that all mouthes may be stopp'd, & that all the world may be subdued to God, because that by the vices of the law, there shal no man be iudged in his sight. For by the lawe cometh the knowledge of synne.

The text.

For can we now cauel & say, that suche saynges touche not, ne belong to the Jewes. Since that whatsoever the lawe saith, the same properly appertaiyeth vnto suche, as the same was geuen vnto, and are therfore to the same more bounden. All whiche was of God for none other purpose done, but generally to stoppe euery mannes mouthe from proude auauuncyng of them selues: & estones to declare, that the whole worlde was endaungered to God. Since that, no not Moyses lawe carnally kept, was able to make any man righteous and innocent in the sight of God, without whose commendacion among men to be accounted for righteous is but a vaine trifle. But here wyl some one say, if men by keepyng of the law become not righteous, what good doeth it? Certainly to this end auailed the lawe, that by it eche man knewe his faulte. And surely towarde the recouery of health no smal furtheraunce is it, if a man knowe his owne disease.

That al mannes may be stopp'd, and that all the worlde, is.

But nowe is the righteousness of God declared without the lawe, so muche as it is shewed by the testimony of the lawe and of the prophetes. The righteousness of God cometh by the faith of Iesus Christ, vnto all, and vpon all them, that beleue.

The text.

But as hitherto it specially appertained to the lawe to shewe menne theyr offences, whiche they before the lawe geuen knewe not so wel: so is there nowe by preachyng of the gospel, a righteousness declared, whiche needeth no helpe of Moyses lawe, whiche righteousness yet the lawe & prophetes spake of before. A iustice (I say) there is declared, not of the law, but the iustice of God, to be obtained, neither by circuncision, nor Jewische ceremonies, but through faith and a sure trust in Iesus Christ, who alone geueth true and perfite iustice, not onely to the Jewes, or to any other special nacion, but without parcialitie to all and euery man, whiche hath a sure trust and confidence in him.

There is no difference: for all haue sinned, and are destitute of the glory of God: but are iustified freely by his grace through the redemption, that is in Christ Iesu, whom God hath sette forth to be the obtainer of mercye through faith, by the meanes of his blood, to declare his righteousness, in that he forgiveth the synnes that are passed, whiche God did suffer, to shewe at this tyme his righteousness, that he might be counted iust and the iustifier of him, whiche beleueth on Iesus.

The text.

The paraphrase of Erasmus vpon the

For as the disease is so general that all are this farre gone, that befoze God they can of they: owne iustice nothyng glory: so must all of the same God, whom they haue offended, seke to be made righteous, whiche righteousness he getteth, not as wages due for keppng of Moses law, or of the lawe of nature either, but frely through the great mercy of God, procured not by Moses, but by Iesus Christ, by whose blood we are redeemed from the tyranny of synne. The Jewes as it cannot be denied, had in tymes past they: mercy table, a shadowe and figure of that, whiche should afterward folowe, but nowe hath God declared Christ to be vnto all people the very propitiatory mercie table, and sacrifice, to the extent that vpon displeasure conceiued byist with our synnes, we might now be made at one with God, not by the blood of beastes, as the Jewes wer, but by the most blessed blood of Christ him selfe, whiche washeth awaye the synnes of all men, thereby declaring his righteousness to al þ world, whiles he through his sone in such sorte forgiueth the sinnes of our former life, þ he would yet haue vs nomore henceforth fal againe vnto the. For yet doeth he this because men haue deserued so much, but because his pitie was so to do. For is it to be supposed, that God hath vntill this time suffred his people to runne at ryote out of his lawes & to continue in synne, either because he wyist not what they did, or fauoured they: dopnges, but rather in this tyme long befoze appointed, to shewe his righteousness, that so it might clearly appeare, that he is both thoroughly and in all pointes righteous of him selfe, and the onely authoz of our iustice, whiche he indifferently getteth to al such, as beleue the gospel of Iesus Christ.

Whō God
hath set forth
to be the ob-
seruance of mercy
cp. 16.

The text. Where is then thy reioysing? It is excluded. By what lawe? Of workes? Nay: but by the lawe of fapth.

If this be so, (as it is) then answer thou me, whiche art a Jewe, where be thy crakes become? They are vndoubtedly taken from the, and dispatched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal. For euen the very Gentiles haue now helth and saluacion offered vnto them. But then by what law I pray you, are they excluded? Are they excluded by the olde ceremonial lawe of Moses? No not so, but by a newe lawe, such as nothyng els requirith, but a liuyng fapth in the sonne of God.

The text. Therfore we holde, that a man is iustified by fapth without the dedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely whiche iustificith the circumcision that is of fapth, and vncircumcision through fapth. Do we then dedecy the lawe through fapth? God forbid. But we rather mainteine the lawe.

For we hold (as in dede the truth is) that euery man may henceforth through fapth be made righteous, though he kepe not the workes & ceremonies of Moses lawe. The lawe & righteousness therof peculiarly here tofoze appertained to the Jewes: but the benefite of Gods mercy offered by þ gospel, God now generally offereth to al men. Is he (trowe ye) onely God of þ Jewes? Is he not aswel God also of the gentiles? Doubt there is none, but that he is God of al nacions, aswel (I say) of the gentiles as of the Jewes. Then further, synce there is but one God ouer all, good reason is it, that his gifte be likewise comen to all. Wherupon it foloweth

Wherfore we
holde that a
man, &c.

with

Epistle of S. Paule to the Romaines, cap. iiii. Fol. viii.

with againe, that it is not one God, whiche iustifieth the circumsised Jew; calling him from his assistance in the lawe, whiche promiseth a sauiour, to the sayth of the gospel, whiche perfourmeth the same, & another God whiche iustifieth the vncircumsised paynym, by calling him fro his idolaetrie, to the same sayth: but it is euen one god, whiche worketh righteousness in bothe. But here wyl some Jewe say, what sayest thou Paule? If through sayth (as thou sayest) all thynges be geue vs, then makest thou Moyses lawe but a vaine thyng, & for none vse & profite geue to þe Jewes. God forbid. Rather so farre are we fro thabolishment or thappapryng of the authozitie of the lawe, that we muche more maintaine & establishe it, whyles we preache & teache, that thing to be doen in dede, whiche þe law promised, & tel you of him to whō as to a marke the lawe appointed & directed. For is that abolished, whiche is chaiged for a better, nomore the we say, that the floures are abolished, when in theyr steade falling fro þe trees there groweth fruit, or when in steade of þe shadowe, there is placed a very body.

Do we then
destroy the
law through
sayth, &c.

The. iiii. Chapter.

What say we then, that Abraham our father (as pertainyng to the flesh) did fynde? If Abraham wer iustified by dedes, then hath he wherin to reioyce: but not with God. For what sayeth the scripture? Abraham beleued God, & it was counted vnto him for righteousness. To him that worketh, is the rewarde not rekened of fauoure, but of duty. To him that worketh not, but beleueth on him that iustifieth the vngodly, is his sayth counted for righteousness (acco: byng to þe purpose of the grace of god) such as Dauid describeth the blessed fulnes of that mā, vnto whō God imputeth righteousness with out dedes. Blessed are they whose vnrightheousnes are forgiven, and whose synnes are covered. Blessed is that man, to whom the lord will not impute synne.

The text.



And yet if now any mā stubberly maintein & defend the present state of Moyses lawe, grosse & carnal as it is, & not onely defend it, but also vpo a cōsidere therein, put other in hope to be saued: Against him will I for exāple reherse no meane Jewe, but eue Abraham him selfe the first & chief of al the circumsised, of whō as father & beginner of theyr stocke, the whole nation of Jewes are wont specially to craue & gloze. And yet is Abraham in very dede touching carnal kyndred in suche sorte father to the Jewes, that yet he is neuerthelesse father to all suche as in sayth resēble him, & are like vnto him, in thynage of þe soule, & not somuche in þe image of the body. As for circumsision, (which as I sayd) had his fyrst beginning in Abraham, was but a pledge & marke of al Moyses law, & as a mā may say, a special token wherby Jewes are known to be Jewes. Let vs now therfore cōsider what Abraham got, & that whiche he got, by what meanes he obtained it. That Abraham fyrst was praised for a righteous mā, þe scriptures self heare euident recozde. But now if he either through circumsision, or by keepyng of suche other ceremonies, as are in Moyses lawe prescribed, wōne þe cōmendacion, than hath he in dede somewhat wherof to reioyce, & yet not before God, but before men. And why before men? Andoubtedly, because he gotte it through suche externe and bodily meanes, as menne vse to iudge of. And why not before God? Certainly because he obtained it not for his saythes sake, wherby we are brought into þe fauer of God. But now so is it that Abraham euen at Gods

If Abraham
wer iustified
by dedes, the
hath he wher
in to reioyce:
but not with
God.

The paraphrase of Erasmus vpon the

stone hand obtained the praise of righteousness. And her vpon it followeth, that he got it, not by keeping of any precepte ceremony of the lawe, but by that sayth, wherby all men both Jewes & Gentiles must now seeke for like praise. I meane al such, as are the true children of Abraham. For requite I, that ye should herein beleue my wordes, vnlesse the scriptures clerely & euidently testify the same. In the .xv. chapter of Genesis. so, thus is it wrytten: Abraham beleued God, & the same belief of his was vnto him counted for righteousness. To him had God promised an offspring, as plentiful, as is the number of starrs in the firmament, whiche yet was in þ case that both his wyfe was past child bearyng, & him self had yet none heire. And yet vnkely as it was without delay beleued he the promise maker, not considering the possibilitie of the thing, whiche was promised but rather who was the promise maker, & for þ his sure confidences sake was he forthwith counted righteous, not for his circucision, which he had not at þ time receiued, but for his saythes sake, & was in dede so counted, not before men, but before God, who was the onely witnes, when this mystery was wrought: of whō this his sayth was counted for righteousness, long before that he had done any good dedes (such I meane) as are by Moses lawe comāded. Now that call we properly counted or taken for payed, whiche beyng not paid in very dede, is by þ special goodnes of him, that so taketh it, reckened for payed. Now then, if euen þ Patriarche Abraham himself was not for his circucisions sake counted righteous, but was so for his circumcisiō, for his saythes sake accepted of God, why should the Jewe in þ ceremonies of þ law put any assurance, to whō þ same was geue but for a season? And surely muche lesse should the gentiles therein haue any trust, to whō the same was not geue at all. For if vnto þ Jew subiect vnto the ceremonies of the law any reward be geue for keeping of them, þ semeth payed vnto him, as wages due by couenaunt, rather then geue by any fauer & mercy of þ geuer, as of þ other side, if for transgression of þ law the same suffer punishment, wel worthy is he therof. For as þ leturāt, whē he hath thoroughly finished his taske, he receiveth his wages: so if þ same forget to do his duetye, he is w stripes and punishment sharply corrected. But to the gentiles, to whō the ceremonies of the law are vnknown, or to the Jewes either, whiche hauing forsake the bondage of the lawe are become christian men, & worke no longer now, as it wer by taske, but vnfairely & purely put theyr trust in him, whiche frely geueth perfite iustice, euen to the wicked, al whose spynnes he hath by his death taken away, to such (I say) geueth sayth, as he did vnto Abraham, whiche is, that they be accounted for righteous, not for keeping of the lawe, but for theyr onely saythes sake, wher vnto no mā is compelled, but rather getely prouoked & allured, whiche God doth to the intent that our sayth in Christ should be a thyng of vs frely wrought, & of no compulsion, and that our deliuerance through him, & restorpyng of vs into the number of righteous people should be a thyng of Gods fre gifte & mercy, & of no debte. To this purpose likewise maketh Dauid both kynge & prophete, the chiefe glory of the Jewes next after Abraham, & in whō Christ thonly fountaine of our welth & saluation was specially promised vnto vs. For in his .xxxii. psalme describeth he also this blessedfull state of man, declared now by the gospel, shewyng that

To him that
worketh, is
the reward
not reckened
of fauer, but
of iustice, &c.

þ it is not geue & receiued, as due vnto vs for the woorkes of Moyses law, but by the free goodnes of God, wherby we are moued & drawen to beleue. Blessed are they (sayeth he) whose vnrightheousnes is forgivenen, & whose synnes are couered. Blessed is that mā to whō the Lorde wyl not impute synne. By whiche testimony ye se how vnrightheousnes is forgivenen, done against Moyses law: And how also synnes done against þ lawe of nature are couered. Wysely ye heare & perceiue, that suche as through Christ haue attayned this blisseful state, haue no kynd of sinne layed vnto they charge. In al whiche sayng yet of þ prophete there is of keepng the lawe no mēcion made. Cause is there none therfoze, though þ Jewes be neuer so muche descended of these mens stocke, that they should peculiarly challenge as theyr owne, either the blisseful state spoken of by Dauid, or the praise of rightheousnes geue vnto Abrahā, excludng the gentiles fro it.

Blessed are they whose rightheousnes is forgivenen.

Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that sayth was reckned to Abrahā for rightheousnes. Howe was it then reckned? When he was in the circumcision? or when he was in the vncircumcision? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the rightheousnes of sayth, whiche he had yet beyn vncircumcised: that he should be the father of al them that beleue, though they be not circūcised, that rightheousnes might be imputed to them also: and that he might be the father of circumcision, not vnto them onely whiche came of the circūcised, but vnto them also that walke in the steppes of the sayth, that was in our father Abrahā, before the tyme of circumcision.

The text.

If it be reasonable, let them answer me to this question, whether this blessednes promised by God, only appertaine to such as are circūcised, & are therby bounde to þ lawe; els to suche, as also are both ignoꝝant what circūcission is, and what the ceremonies of the lawe meane. Thus muche must they at the lest graunt, þ Abrahā for his sayth was coumpted righteous. But by Abrahams title as fyrst father and beginner of the Jewes stocke, must al his olspꝝng be esteemed & coumpted for righteous. For an vnmete thyng is it, and against reason, that the newes shuld by other meanes chalēge any right, thā by suche wherby theyr fyrst parēt was put in possession. A known matier is it þ Abrahā was called righteous, but let the then tel me for what cause was he so called: was it for payng of a lytle shyne fro þ foze parte of his parde, or was it rather for his saythes sake, without any cōsideration had of circūcission? To say that he for his Jewishe circumcision, obtained the praise of a righteous man, cannot be defended, so muche as at þ tyme when Abrahā was so coumpted, neither was he circūcised, nor yet cōmaunded so to be. But long befoze that he leued he that of his sēde Christ should be boꝝne, through whom all nations of the world should obtaine this blessednes & fatherly praise of rightheousnes: & for this sayth of his was he coumpted for righteous. After whiche tyme folowed circūcission, not as a meane wherby to make him righteous, but to be as a marke & token among men onely, & not befoze God, wherby the Jewes should be known to be his chyldren, whiche beyn not circūcised beleued God, & yet vncircūcised as he was, had through his onely sayth pleased God. If Abrahā had been fyrst circūcised & thā beleued, and so consequently called righteous, then would it appeare somewhat, that this holy name of rightheousnes appertained onely to the circūcised, but in him was it cōtrary, as whiche for his saythes sake was

How was it then reckned.

And he receiued the signe of circūcission, as a seale, &c.

The paraphrase of Erasmus vpon the

And he recei-
ued the signe
of circuncision

by God pronounced righteous, before that he was circūcised or cōmann-
ded so to be. And afterwarde ensued circūcission, not as a meane to make
him righteous, for so was he alredy, but partly to be as a certain figure
of the true circūcission, y is to say, of the pure & godly life, whiche should
afterwarde be in suche as would perfittly beleue in Christ, whiche kinde
of circūcission is not ministred with a sharpe synthe scone cutting of a
lytle skynne fro the foze parte of the yarde, but wrought by the spirite of
God, tootyng out of mens heartes all naughtie desyres, & partly also to
be a certaine seale or bonde wherby Abraham should of the promises be
assured, whiche should not yet forthw be accomplished in Isaac, whiche
onely figured Christ, but in due season be perfourmed in y sonne of God,
that so finally Abraham the fyrst example of fayth, might be knowne to
be the father vnto all suche, as would beleue in Christ (as he did) though
they were not carnally circūcised: that as his fayth was counted for
righteousnes, so should the fayth of al suche as are the true and lawfully
begotten childzen of Abraham, be of God likewise accepted. And by this
also in suche sorte knowne to be father to the gentiles, that yet the Jewes
are not excluded, if they for this onely stande not to muche in theyr owne
phantasie, because they are lineally descended of the circūcised Abrahams
stocke, and haue nothyng els to proue theyr kynted by, but onely a bare
bodely marke, but haue rather that fayth wherby he being not yet circū-
cised, was of God counted for righteous. For nothyng is there that to y
fathersinabreth a surer profe that theyr childze are theyr owne & lawfully
begotten, than if they folowe theyr fathers vertues. And if it so be, that
men vse to dissenherite euen theyr owne childzen, denyng that suche as
growe out of kynde from the good condicions and maners of theyr an-
cesters, are theyrs, surely muche more wyll God by like markes leaue
bastardes from his lawful childzen.

That he
should be the
father of all
them that be-
leue.

The sette.

For the promises (that he should be the heire of the worlde) happened not to Abra-
hā or his sede through the law, but through the righteousness of fayth. For if they whi-
che are of the lawe be heires, then is fayth but baptie, & the promise of none effect, be-
cause the lawe causeth wrath. For where no lawe is, there is no transgression. Ther-
fore by fayth is the inheritance giuen, that it might come of fauour, that the promise
might be sure to all the sede: not to them onely whiche are of the lawe, but to them al-
so whiche are of the fayth of Abraham, whiche is the father of vs all (as it is written:
I haue made the a father of many nations) euen before God, whom he beleued, which
reioyced the dead vnto life, and calleth those thinges whiche be not, as though they
were.

Now as Abrahā deserued neither for keepyng of Moses law, whiche
was not at that tyme geuen, nor for his circūcissions sake, whiche (as I
before sayd) he had not yet receiued, that God should make him suche ho-
norable promises, that is to wete, that the dominion of the whole worlde
shuld by inheritance fal vnto him, or to his posteritie, but through fayth
wherby he deserued to be called righteous: nomore shuld the Jewes loke
to enioye the sayd right of Goddes promise, either by the onely title and
right of circūcission, or of the lawe either. A title (as ye knowe) can by
none other wayes be conueied to posteritie, than by suche as the fyrst au-
thour and beginner of the stocke came by it. For if the possession and
enheritaunce of the whole worlde promised vnto Abrahams posteritie
generally belong vnto the Jewes by the title of the lawe, so that they
therby

Epistle of S. Paule to the Romaynes. Cap. iiii. fol. r.

therby only becom heyyes. thā is þ þeaching of Chyistes faith, but a vayne thing, than is gods promise of none effecte, sence it is certayne, þ through the benefite of the lawe, no man receyueþ þ blessing which god promysed to Abrahā. Yea I saie so vnable is Moses law to bying men to this joyfull & welthy state, þ it rather worketh wyth a goddes displeasure, whiles therby occasion is ministred moze greuouly to offend hym, wheras faith contrarywise of þ wycked & vngodly maketh men righteous. For whete offences are and displeasures are bozne, as it is with them, which are vnder the lawe, there is there for chyldren no inheritaunce deu. But nowe & yf any man aske how the lawe rather worketh gods displeasure & wythe than righteousness, beholde, this wyse it is. Experience sheweth, that it is vnlawfull to condemne another man as gylty, vnales by some law tpylke made there be a penaltie of condēnation proclaimed and appoynted. But so was it that in Moses lawe were there diuerse thynges commaunded to be done o; not done, as for example circumcision, the Sabbath daye keepng, feastes of the newe Moone, the differences of meates, touchyng of deade bodyes, of strangled beastes, of bloude, of washynges, al which are of this softe that though we neuer so diligently obserue them, yet make they vs not righteous, and yet is suche one as dothe in these offende, endangered and subiecte to punishment. But now because by this law no man is bounde, but suche as are Jewes, and soasmuche as to Abrahā was promysed the inheritaunce of all nations, well foloweth it, that by the ryght and keepng of the carnal law, the promise of god can not be deuclued into all nations, and then foloweth it that by fapth is this inheritaunce obtained, and goddes pleasure is it shuld so be, to thentent that men should knowe, that it is a gyfte gyuen by goddes free mercy and fauour, and of no debte. And thus shall goddes fapthful promise, wherby all Abrahams posteritie is put in hope of this glorious state, be certayne and effectuell. If call Abrahams posteritie, not only suche, as by reason of one common lawe giuen vnto them are of the stocke, but rather all suche, as in fapth resemble they; fyrst parentes. for moze agreeable vnto reason is it, þ spirituall kynted knytte toget her thowow fapth, wherby Abrahā deseruyng the promise became goddes frende, shuld be a thyng muche moze effectuell, then is any carnal kynted thowowe the lawe, who promoketh both goddes displeasure and also condemneth vs. A vayne craie is it therfore to saie as the Jewes do, that Abrahā is onelye they; father, when he is in very dede father to vs all, of what nation soeuer we be, so þ we humbly receyue and embrace Chyistes gospel. That this is true, god himselfe in the xviij. Chapiter of Genesis witnesseth, what time he entealed his name, and in stede of Abrahā callng hym Abrahā, saied: I haue made the father of many naciōs. Certaine must that be, which god spake. But then yf Abrahā be father to the circumcised people and no mo, how standeth it w this, þ he is father of many nations? Be in this perswaded rather, þ as there are no moze gods but one of al suche as trust vpon him: so gods wyl & vleasure was, þ Abrahā whiche was a figure of god, euen as Isaac figured Chyist, shuld be the father, not of this nation, o; that only, but of all them whiche were by lyke fapth ioyned vnto hym.

For of they
why the one of
the lawe, be
happes, ch. i. in
fapth, but
vayne, &c.

Therefore by
fapth is this
inheritaunce
gotten, &c.

I haue made
the a father
of many naciōs
cited, &c.

So; coude Abrahā in his belief be deceyued, because he had a confi-
dence

The paraphrase of Erasmus vpon the

dence in his promyses, whiche was not only able to make the batayne to be fruytfull, but also to restore the deade to lyfe agayne: so farfurthe that when he was afterwarde commaunded to sacrifice his only soune Isaac, in whome alone all the hope of his posteritie rested, yet nothyng doubted he of the fidelitie of the promise maker, by whom Abraham wel wyl that his soune myght be restored to lyfe agayne, and knewe also that god was able to call into a parte of this blessed inheritaunce, suche thynges as in the comon opinion of men are vtterly nothing, as though they were somewhat. The Jewes iuge theselifes only to lyue and to be somewhat worth, abhorryng the Scyptles as vniuerse for any good thyng, but to be abiectes: to whome yet moze auayled the merciful and fauourable calling of god, then carnall kynred auayled the Jewes.

And calleth
those chyl-
dren, which be
not, as though
they were.

The text.

Which Abraham, contrary to hope, beleued in hope & he should be & father of many nations, according to &, which was spoken: But so that thy seed be, as the starres of heauē, and the sande of the sea. And he fayned not in the sayth, nor yet considered his owne bodye, whiche was now deade, euen when he was almost an hundred yere olde: neither yet that Sara was past chyldebearing. He staggered not at the promise of god through unbeliē, but became strong in saythe, and gaue god the prayse, being full certified, that he whiche had promysed, the same was able also to make it good. And therfore was it reckoned to hym for righteousnes.

Which Abra-
ham contrary
to hope be-
leued in hope.

And in dede wel worthy was the strong & constante sayth of that good olde man, to haue gods fauour, whiche vpon a trust of goddes promise, in suche thynges conceyued a sure hope wherein by counse of nature there was no hope to be conceyued: in so doing as well knowleging the faythfulnes of god & promise maker, as also his great & almighty power. And though he hymself was feble, and his wyfe lykewyse passed temping, yet nothyng doubted he, but that he shoulde be father of many nations. And the beginner of suche an infinite posteritie, as is the number of sterres in heauen, euen as god sayde vnto hym, when he had broughte hym into the fieldes and shewed hym the firmament set thycke & replenished with sterres, saying: As thou art not able to number these sterres, so shall thyne offspring be innumerable. And albeit at that tyme the same promyse by reaso of his feble age seemed neither apparent nor lyke to be trew, yet weake & feble as he was in bodely strength, he fayned not in & strength of sayth, nor as mistrusting people do, sought for protes how these thinges myght be done or not done, nor considered his dry & batayned bodye euen the wyne out, & not able to haue issue, as which was the wel nighe an hundred yeres olde: nor yet considered his wyues age neither, whose floures by reason of age were dyed by, i. suche sort & though himself had not ben past al strength to beget a chylde, yet was she passed chyldebearing & vnable to conceyue. So suche thyng (I saye) remembred he, nothing mistrusted he, nothing staggered he, but surely & with al his heart leaning & trustyng vnto & promyses of god (as strong in sayth as he was in body weake, being in despayre of his owne power,) conceyued a most sure trust vpon the power of hym & made the promyse: and in al this matier chalengyng nothyng to hymselfe as his owne, gaue ouer the whole prayse and glorie to god only, whome he by his sure and constant sayth, both testified to be true of promise, as whiche would deceyue no man, & lykewyse to be almighty, as whō he thoughte able to performe his promise were the same neuer somuche passyng all worldly strength.

According to
that, whiche
was spoken,
euen so shall
thy seed be.

This

Epistle of S. Paule to the Romaynes. Cap. v. fol. xl.

This is the glorie wherewith god is chieflpe delighted, whiche nedeth no seruite of ours, and therfore, (as the scripture sayeth) it was reckened vnto hym, for ryghteousnes.

¶ Nevertheless it is not wyttich for hym onely, that it was reckened to hym for ryghteousnes; but also for vs, to whom it shalbe counted for ryghteousnes, so that we beleue in hym, that raised vp Iesus our Lord from the dead; whiche was deliuered for our synnes, and was raised agayne for our iustification.

The text.

Now is it to be supposed, that this was wytten onely for Abrahams sake when it is sayd, þ his faith was reckened vnto hym for righteounes for þ scripture laboureth not so muche of the auancement of Abrahams glorie only but rather to gyue vs which are of Abrahams posteritie, an example, wherby al the world might vnderstande, that as Abraham, for his saythes sake without heape of or ayde of the lawe obteyned before god to be counted for righteouse: so should none of vs by keepng of the lawe only, thynke to haue the same. Abrahā the was called righteouse, because he beleued god. And surely entrie haue we none to ryghteousnes, vntles we likewise beleue in the same god, whiche to vs hath brought to passe in Iesus Christ oure lord, whome he rayled from death to lyfe, euen that he promised to Abraham, in the fygure of Isaac, therby declaring that the sayth of Abraham was no vayne sayth, whiche beleued þ god was luche one, as coulde geue lyfe euen to the deade, & call agayne luche thinges, as are not, as though they were. Let vs not therfore for our righteounes and cleannes of lyfe, thanke Moyses but Christ, whiche gaue hymselfe to death to the entent he would freely through sayth forgyue our synnes, whiche also rose agayne from death, to the entent we shoulde abstayne from deadly synne. nor displease hym, by committynge agayne luche thynges for which his pleasure was to dye. He dyed (I saye) to kyll synne in vs, and rose agayne from death to the entent that by hym lyf, dying to oure olde synnes, & so furthe with hym, and by hym, beyng brought and restozed into a newe kynde of lyfe, we may hereafter lyue vnto þ ryghteousnes, which we haue through his goodnes receyued.

Nevertheless it is not wyttich for hym onely.

The. v. Chapter.

Because therfore þ we are iustified by sayth, we are at peace with god, through our lord Iesus Christ: by whome also it chaunced vnto vs to be brought in through sayth, vnto this grace wherein we stande: & reioyse in hope of the glorie of the chyldren of god. Not that only, but also we reioyse in tribulaciō knowynge, þ tribulaciō bringeth pacifice, patience bringeth experience, experience bringeth hope, and hope maketh not ashamed, for the loue of god is shed abrode in our heartes, by the holy ghost whiche is geuen vnto vs.

The text.



Consyderynge that only syn causeth variaunce betwixt god and man. now are we certeynly at peace with god, because that of wicked & synful people we are made ryghteous, & that neither by Moyses law, whiche rather encreased oure offences nor for our woikes, but as our father Abrahā was for oure saythes sake reconciled vnto god þ father, whose

Because therfore that we are iustified by sayth, we are at peace w god.

frende also through sayth Abraham became, & that neither through Moyses, but through the only soune of god our lord Iesus Christ, which with his bloud washed away our offences, & by his death reconcilyng vs vnto god, beyng before þ tyme displeased with vs, so opened for vs an entrie, þ we through lyke sayth without either the lawe, or circumcision mighte be brought into this grace of god promplyd by the ghespell.

In

The paraphrase of Erasmus vpon the

In whiche sayth we stande stedfaste, and not only stande with good wyll & courageouslye, but also reioyce not only because we are at peace wth god but also for that we are put in sure hope, that through oure stedfastnes of sayth, we shal in tyme to come enioye the glorie of heauen. For enioye we the Jewes, though thei glorie of their circumcision, and as we enioye them not, so mislike we not our sayth, the bypnyer furthe of suche plentiful fruite, nor yet repent we our gloie, with hope wherof we for this present tyme are aduanced & vnderpyght. whiche glorie albeit it be suche, as cannot yet be seene, and though without sufferynge of aduersities and troubles we attayne not therunto, yet euē the same troubles in the meane season reckon we a thyng to reioyce and gloie of, as whiche we suffer both to our hyghe pryse, & are also suche, as open vnto vs the gate to life euertlasting. for this new example hath Christ both geue vs, & by him also taught are we this excellent doctrine, that by sufferynge of tribulatiōs, the vertue of patience is strengthened: and as the spet tryeth golde, so throughte patience become we better tryed and proued both of god & man. Agayne the moie tribulatiōs we suffer, the surer hope of rewarde stande we in. For is it to be feared, lest this hope mysse & disapoynt vs, & of our helpe make vs ashamed, before s^h wicked people becaule we haue euē now therof in hande a moite sure pledge and earnest pence, whiche is the mercuriōus and vnspeakable loue of god towarde vs, not onely externally shewed vnto vs, but most plentifully printed in our heartes in maner cōpelling vs to loue hym agayne w^ought by the holy ghost, & in steade of the watryne letter of the lawe gyuen vnto vs as a gage, assuring vs of his promise hetafter surely to be perfourmed.

And reioyce
in hope of s^h
glorie of the
children of
god.

The text.

For when we were yet weake, according to the tyme, Christ dyed for vs, which was vngodlye. Yet scarce wyl any man dye for a ryghteous man peradventure for a good man durst a man dye. But god ferreth out his loue towarde vs, seeing that while we were yet synners, according to the tyme, Christ dyed for vs. Muche more then now we that are iustified by his bloude, shal be saued from w^oathe through hym.

For when
we were yet
weake, accord-
ing to the
tyme, Christ
died for vs.

For had not god of his great mercy singularly loued and pitied vs, Iesus Christ his only sonne had neuer by the wyl of his father descended into earth, nor haue taken oure mortall fleshe vpon hym, and so haue dyed, namely, what tyme we were weake, thral, and subiecte to beastlye desyres, whiche were by the lawe moie lyke to be prouoked, than to be bypdeled and suppressed. Had yet as we then were, he loued vs in hope of saluation, yea he loued vs being wycked people and deuilysh idolaters, and so loued vs, that for our sakes he wyllyngly suffered death, whiche was the greatest, euident, and moite singular poynt of loue, that euer could be shewed. Among men scarcely shal any man fynde another so frendlye, as wyl for his good and wel deseruyng frendes sake suffer death: But to graunt that some suche maye some where be founde, as for his approued frende wyl peradventure be contented to dye, yet hath god shewed an example passyng all examples of suche earthly loues, whom it pleased euē for wycked and vnworthy persons to deliuer his onely sonne to death. Now if god haue for vs being wycked people and offenders done thus muche, how muche rather wyl he do for vs being nowe purged, chastised,
and

Epistle of S. Paule to the Romaynes. Cap. v. fol. xii.

and by the blood of his sonne, reconciled vnto hym, that we through sinne fall no more into his displeasure, and thereby stande in leopardy of more greivouse dānation not only for our synful lyfe, but also because we should then be vnthankfull. Chyriste dyed for vs but for a season, but he rose agayne for euer. And as he dyed for vs, so arose he agayne for our sakes.

¶ For yf when we were enemies, we were reconciled to god by the deathe of his sonne, muche more, sayng we are reconciled, we shalbe p̄serued by his lyfe. Not onely this, but we also hope in god by the meanes of oure lord Iesus Chyriste, by whome we haue nowe obtayned the attonement. The terte.

Now and yf by his death he haue this muche done for vs, that where as before that tyme god was with vs highly offended and displeased, we haue hym nowe graciouse and merciful, muche rather shal we so through his lyfe be p̄serued, that we no more fall into his displeasure. By his death deliuered are we from synne, his lyfe shal p̄serue vs in innocēce, his death hath deliuered vs from the power of the deuill, his lyfe shal towarde vs continew the loue of his father. These are suche euident sygnes of goddes loue towarde vs, that they not only put vs in a quyet assurance, and in a sure hope to be saued from the vengeance of god to come, but also geue vs a lustye courage, euen to glorie not of oure deservtes, but with thanks geuyng to god the father, through whose bountefull mercy we haue receyued this welthy state, promysed by hym to be geuen vnto vs, neither for the lawes, nor for circumcisions sake, but through Iesus Chyrist his sonne, by whose meanes we are restored into his fauour agayne, to the intent that for all this benefite, thanks should be gyuen to no man, but to god himself and to his only sonne. Al whiche was done by the meruapulous & secrete counsel of god, to the ende, yf the waye & meanes of oure restoryng shoulde agree with the waye of oure damnation.

Wherfore, as by one man syn entered in the world, and death by the meanes of syn: euen so death also went ouer al men, in so muche as all men sinned. For euen vnto the law was syn in the world, but synne is not imputed where there is no law, neuertheles death reigned from Adam to moles, euen ouer the also, that had not sinned with lyke transgressiō as by Adam, which beareth the similitude of hym, that was to come.

Wherfore as by Adam, whiche fyrste transgressed the commaundement of god, synne entered into the world, and by the meanes of synne, death, because syn is, as it were the poyson of mannes soule, by whose occasion synne, whiche had his begynning in the fyrst of our stocke, issued furthe into all his posteritie, whyles eche man folowed the exāple of their fyrst parente: so through Chyriste alone, in whome by fayth al are bozne agayne, we receyue innocēcie, and therebyth lyfe: whiche blessednes lyke wyse haupng his begynnyng in one fyrst and new authour of generaciō, Chyriste, is spread abrode amonge all them, whiche are through faythe knyt vnto hym, and in hurtlesse lyfe folowe his stēppes. But when synne had once ouergone the world, and poysoned all mankynde, suche was the strength therof, that it coulde by no meanes, neyther by the lawe of nature, nor yet by moles lawe be vanquished, so that by the lawe nothing was done but that suche as hadde offended, knewe that they were guilty and worthy of damnation. For as to chyldren, in whō the lawe of nature hath no place, by reason of theyr tender age not able as yet to dis-

Not onely this, but we also hope in god, &c.

The terte.

Wherfore, as by one man, syn entered in to the world.

The paraphrase of Erasmus vpon the

But synne is
not imputed,
where there
is no lawe.

cerne, what is good, and what is not, syn is not yet imputed, no moze was it layde vnto the Iapynys charge, yf they ought dyd agaynst Moyses laue. Therfoze befoze the lawe gyuen, whiche shewed men theyr synnes, by reason of the law of nature the world in dede was not vtterly without synne, but yet bare men at that tyme with themselves: and as it wer without correctiō fell to all licenciousnes, as though they had ben vtterly lawles. Forasmuche as therfoze he was not yet comen, whiche should take awaye the synnes of the world, and banquethe the tyrannye of death, death which enteriug through Adams offence reigned without any resistance, euen vpon them also whiche had not maliciously offended agaynst the commaundement of god, as Adam dyd, which euen than bare the ymage and fygure of Christ, whiche should come lōg after, and yet meane I not, that he is in euery poynte vnto Christe lyke, but that he in some poyntes bare the ymage of Christ. In this poynt lyke, that both were the begynnners of a generation, the one of an earthly, the other of an heauenly. In this lyke also, that a certayne thynge is frome both begynnners deriued into theyr posterities, but the difference is, that from the earthly Adam was the begynnyng of vnihteousnes and synne, but by the heauenly Adam is gyuen all grace and goodnes.

The text.

But the gifte is not like as the synne. For if through the synne of one, many be dead, muche more plentifulous vpon many was the grace of God and gift by grace whiche was gyuen by one man Iesus Christ.

But the gifte
is not lyke as
the synne.

But now as these two are partely like: so wer they not equal. For besides that elswoye of it selfe it is a thing moze effectual to saue then to destroy, muche moze strong and mightye is Christ to saue, then was Adam to condempne, so that muche moze effectual is Christes obedience to geue life, then was the trasgression of Adam to worke death, so that in all poyntes Christes goodnes ouerwaigheth the offence of Adam, which thynge I mouthe you of and say, lest any man might thynke the synne of our fyrst parent to be so outrageous, that he should dispaire of his restorpyng again to saluacion. For if one mannes synne was of suche power, that it made so great a numbze of people thral vnto death, of muche moze power, plentifulnes & moze general shal the benefite of God be and his merciful gift which he hath gyue vs by one man lykewoyse, I meane Iesus Christ & a thez of godly and innocent lyfe, by whome he hath not onely taken awaye the tyranny of death and syn, but hath also in steade of syn gyuen righteousness, and in the steade of the tyranny of death, the kyngdō of life, so that the offere of Adam through the great mercy of god, tourned to our weale and aduantage.

The text.

And the gifte is not ouer one synne: as death came through one sinne of one, that synned. For damnation came of one synne vnto condemnation: but the gifte came to multie from many synnes. For yf by the synne of one, death reigned by the meanes of one, muche moze they (whiche receaue aboundance of grace & of the gift of righteousness) shall reigne in lyfe by the meanes of one (that is to saye) Iesus Christe.

Agayne thoughte through Adams onely offence damnation entred, and through innocēt Christe, saluacion: yet is not one equal to another. For in suche sorte had damnacion bet begynnnyng, that the synne of one man issued into al his posteritie, by meane wherof it might in continuance of tyme,

Epistle of S. Paule to the Romaines, cap. v. Fol. xiii.

of tyme, at the last haue made the whole world thall to synne: but þe benefite of god cōtrary wyse is in suche soye geuen, þe synnes of al the world then gathered together, and growen strong are at once by Chyestes death mydded awaye, and not only so, but also righteounes is geuen. And therfore albeit the synne of onle one man had inche a power, that it brought all men vnder the tyranny of death, so that all suche as had offended, as Adam did, could not be, but vnder the same yoke, that he was, yet muche more recceue we through the bountifull and ouerflowing mercy of god, whiche is, that all suche as folowing the example of Chyest, liue iustly & innocently, shall not only be free from the tyranny of synne and death, but also through him, whiche is the onle authour of our felicitie and welthe raigne themselves in lyfe euertlastyng.

For if by the synne of one death reigned by þe meane of one, muche more, &c.

Therfore then, as by the synne of one, there sprang by euell on all men to condemnation: even so by the righteounes of one, springeth good upon all man to the righteounes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made righteouse. But the lawe in the meane tyme entered in, that synne should be encreased. yea, muche more where aboundance of synne was, there was more plenteuousnes of grace. That as synne had raygned vnto death, eue so myghte grace raigne through righteounes, vnto eternall life by the helpe of Iesus Chyest.

The texts.

Wherein therfore are bothe lyke, that as by the offence of one man, syn came into the worlde, by meane wherof all became thall vnto death: so through þe ryghteounes of one, whiche is deriued vnto al suche, as beleue and submyt themselves vnto the kyngdom of lyfe, are all men of god made righteouse and partakers of the kyngdom of life. For as by Adā, through his disobedience to goddes commaundement, many became synners, whyles they folowed their fyrst fathers trasgression: so shal only Chyest which euen vnto the death of the crosse obeyed god his father, make many righteouse, all suche (I saye) as are folowers of his obedience. But to retorne agayne vnto our former purpose, þe by suche meanes, as we before spake of, it pleased god both to take awaye synne, & also to geue righteounes & lyfe, to what purpose was it to geue a law, vnable to do any good? Wherunto to answer, it is to be vnderstanden, that in this the lawe dyd good, þe thereby the great mercy of God toward vs became more euident & better knowen. For the more great & outrageous the power of synne is, the more notable is his benefite whiche deliuereth vs from synne. Now is by the lawe the tyranny of synne set forth, whyles the same, albeit in vayne, resisteth it. Strong and mightie was this tyranny, but muche more mightie was the mercy of God, wherof we haue by so muche more pestite experience, the greater danger of the sayd tyranny we haue hitherto been in. And certainly for this also are we bounden to thanke the lawe, because thereby we perceiue the greatnes of Gods benefite, by meane wherof as the deuill through synne winning the dominion, destroyed mannes soule, whiche is very death in dede, so should godly life through Gods gifte obtaining the kyngdome and vpper hande, geue life vnto all men through the help of Iesus Chyest, vnder whom as our lord and capitaine we receiue being now deliuered from the bōdage of death, vnder whose baner we were not long ago souldiars.

For as by one mannes disobedience many became sinners: so by the obedience of one, &c.

That as syn raygned vnto death, euen so, &c.

The paraphrase of Erasmus vpon the

The. vi. Chapter.

The text.

¶ What shal we say then? Shall we continue in synne, that there may be aboundance of grace? God forbid. Now shall we, that are dead as touchyng synne, liue any longer therein. Knowe ye not that all we, whiche are baptised into Iesus Christ, are baptised to dye with him. We are buried then with him by baptism, to dye: that likewise as Christ was raised vp fro death by the glory of the father, even so we also should walke in a new life. For if we be graft in death like vnto him: euen so shal we be partakers of the resurrection: knowing this that our olde man is crucified with him also, that the body of synne might utterly be destroyed, that henceforth we should not be seruantes vnto synne. For he that is dead, is iustified from synne.

Shal we continue in sinne
God forbid.



But because we before sayd, that through the lawe synne encreased, & that of synne this good came, that the grace of God moze encreased, lest by so saying some take occasion to continue in synne, and this wyle thynke with him selfe: if synne auance and encrease Gods grace towardes mā, well done wete it to synne moze often, that his fre gifte may moze and moze encrease. Herevnto I answer, that pite

were it that any man should so thinke. When I so sayd, I ment and spake of the synnes of our former life, whiche God of his goodnes turned to our weale and profite. But now after that we are ons brought fro the tyranny of synne, into the kyngdome of innocencie, God forbid that we should againe departe from our redemer, and fall againe headlong into our olde tyrannous subiection. Lyfe and death are so quite contrarie one to another, that eche one destroyeth the other, noz can they after like consideration stande together. Therefore, if that as soone as we begynne to liue to Christ warde, we be dead towarde the deuil, with what reason standeth it that we should still liue to him warde, to whom we are already dead? If we liue to Christ, then liue we not to y deuil. And if we through synne liue vnto the deuil, then are we to Christwarde dead. But nowe forasmuche as we liue to Christ, it foloweth that we are dead to synne, whiche he hath by his death vāquished. For mete it is that ye should know, since ye haue receiued the raptine of Christ, what the sayd baptism in vs doth bothe worke and signifie. What tyme we are in Christs name baptised, we dye with him touchyng y synnes of our former life, which synnes are through his death abolished, and not onely so, but buried also are we with him, & that by the same baptism: that as he, whiche neuer liued synfully, dying yet for our synnes, was raised vppe again to life euerlastyng, not by any worldly power, but by the mightie power of his father: so should we beyng through him raised out of the death of synne, & becomen dead to our former life leadyng hereafter a newe life, walke in the trade of godly conuersion, continually encreasyng vpwarde from better to better.

For sayng that we are through baptism planted into Christs bodye, and in maner altered into him, mete is it that whatsoeuer we see done in him

Know ye not
that all we
whiche are
baptised into
Iesus Christ,
are baptised
to dye with
him.

Epistle of S. Paule to the Romaines. cap.vi. Fol.xliii.

him, whiche is oure head, the same be of vs, whiche are his membres, either in life expessed, or els looked for in tyme to come.

After is he againe, ascended into heauen, and setteth in glozpe at the right hande of his father. All whiche thynges alreadye done in Christ, we maye oure selues finally trust to enioye, if for this present tyme, as muche as in vs lyeth, we folowe the same, and diligently put them in bye. Therfore if we through baptisme dye vnto our former synnes, and fleshely lustes, therein (as we may) resemblyng Christs death: euen as mete and conuenient is it, that we henceforth forsakyng the filthynes of synne, and diligently exercysyng our selues in godly workes, expresse in our liuyng his holy resurrection.

Euen so shall we be partakers of his resurrection.

To folowe Christs death, is neither to kyl our selves, nor yet to hurt oure bodyes, but then (as ye well knowe) dye we with him, if to oure old frowarde appetites, we haue suche a dull desyre, y to them we seame as dead. For accordyng to our double generacion we must in our selves consistue two menne: thone olde, grosse, and like vnto the yearthly Adam, thother newe & desyrous of heauenly thynges, as whiche hath by Christ sent from heauen, his beginnyng. Our olde man therfore is, as it wer, destroyed, what tyme it was with Christ fastened vpon the crosse, wher vpon also were extinguisht all oure desyres of transitozpe pleasures, whose whole rable maye well be called the body of synne. This bodye of synne is then in vs effectually and hollosomely slaine, when hurtfull desyres are in suche sozte destroyed in vs, that we no moze do seruite vnto synne. He that after this sozte (as I haue now expessed) foloweth Christs death, is euen become a righteous man, and is no longer subiecte vnto synne, from whose tyranny he is already deliuered.

That synne shortly we should not be seruaunts vnto synne.

Wherefore if we be dead with Christ, we beleue, that we also shall liue with him, knowing that Christ beynge raised from death, dyeth nomoze. Death hath nomoze power ouer him. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he lyueth vnto God. Likewise consider ye also, that ye are dead, as touchyng synne, but are aloue vnto God, through Iesus Christ our lord. Let not synne raigue therfore in your mortal bodye, that ye should therunto obeye by the lustes of it.

The state.

Therfore if (as we haue now ostentymies sayd) we be to Christ dead, & so deliuered fro our former synnes, our trust is hereafter through innocent & holy life, to liue with him: & so to liue with him, that we shall neuer dye moze: in this also as farre as possible is resemblyng Christ, who submitted not him selfe in suche sozte to death, that in him death should haue any power after, but rose againe to liue euertlastyngly. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that he nowe lyueth, he lyueth to God his father, by whose might he was from death raised to life euertlastyng.

For as touching that he dyed, he dyed concerning synne once.

And as it was in Christ: so thynke your selves once dead to synne, by

C.ii.

that

The paraphrase of Erasmus vpon the

that your olde v. ciuous delpyes are destroyed, and by that ye are nowe be-
comen newe men, as though ye were raised againe from death, to liue a
heauenly and an immortall life to Godwarde, by whose benefite we are
nowe made innocent and holy. For if ye this do not, ye liue not to God-
warde, because that to God noman lyueth but such as liue godly, righ-
teously, and in other vertues. For synce that we are planted into Chri-
stes body, and becomen one with him, mere is it that we as membyres be
like vnto our head whiche is Christ. And synce þ he nowe lyueth to God-
warde for euermore, reason it is that we likewise liue vnto him through
thesame Iesus Christ our Lorde. And as he byng once raised frō death,
suffereth nomore þ tyrāny of death, so must ye take hede lest synne byng
nowe once banished out of your soules, recouer in you againe the tyrā-
ny whiche it hath losse, and so renewe his olde title of death. As it surely
wyl. if ye folowe suche brasly delpyes, with whiche the deuil is wont
to allure and byng vs into our olde bondage.

Let not synne
reigne there
for in your
mortal bodies

The text.

Neither geue ye your membyres as instrumentes of vnrightheousnes vnto synne,
but geue euer your selues vnto God, as they that of dead, are aliue. And geue o-
uer your membyres as instrumentes of rightheousnes vnto God. For synne shal not haue
pouer ouer you; because ye are not vnder the lawe, but vnder grace.

And see that your membyres beynge nowe consecrate vnto Christ, do
hencefoorth nomore seruaice at the deuils marton, whom Christ hath sub-
dued, and so to worke vnrightheousnes, but rather hereafter to vie your
selues, that by all your life it may appeare, that ye with Christ haue for-
saken all deadly synne and workes of death, and to be altered into a new
life. And so shal ye in dede do, if hencefoorth all your membyres, that is
to say, all the powers of your bodies and soules be applyed, not to vice
in the deuils seruaice, but to rightheousnes in the seruaice of God. For rea-
son requireth that we wholly belong to him, to whō we haue once boūde
our selues, and with him to haue nothyng to do, from whom we are now
departed, and whose yoke we haue once shaken of. For is it to be feared
lesse synne, (wyl we or nil we) byng vs backe againe into our olde bon-
dage, because ye are nowe no longer vnder the lawe, whiche rather pro-
uoked wylfull delpyes, then suppressed, but vnder Goddes grace, whi-
che as it was able to deliuer vs from the bondage of synne, so is it able
to kepe and ppeletue vs, that we nomore faile ther vnto.

And geue o-
uer your me-
mbres as instru-
mentes of righ-
teousnes vnto
God. etc.

The text.

What then? shal we sinne, because we are not vnder the law, but vnder grace? God
forbid.

And yet nowe God forbid, that in the meane season any manne should
this wyle take my wordes, when I sayd, ye were free from the lawe, ei-
ther to thynke, that forasmuche as the lawe is abolished, ye may do as
ye list, or that Goddes free goodnes whiche hath pardoned all our olde
offences, hath also therewith freely geuen vs libertie to do euil:

But

Epistle of S. Paule to the Romaines. cap. vi. Fol. xv.

But rather so muche the more ought we to abstaine from synne, because we are now no more like slaues compelled to do wel, as by a law, but are as childre are wont to be, wherdesires & loue prouoked therto. So that your bondage is chaunged, and not utterly taken away. In suche sorte haue ye geuen ouer the seruice of the lawe, that ye now are become Christes seruauntes, whose seruice is all weale and blisse.

Knowe ye not howe that, to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? The xijte.

Ye knowe both kyndes of seruice. Now is it partly in your powers to chuse whiche ye wyl, for both together ye can not. The tyme was when thou stodest in a fredome to kepe thy selfe out of bondage, but synce thou hast freely made thy selfe another mannes, and hast begunne to be obedient vnto him, the same must thou onely obey, whose seruaunt thou art become. They therfore whiche geue them selues vnto synne, and to synne become bondslaues, the fruite of that theyr bondage is death. On the other syde, suche as to Christ haue dedicated and geuen them selues, him must they obeye, whiche they shal do to their owne great comoditie. For by that theyr obedience nothyng shall Christ wyne, but thereby get they them selues righteousnes, that is to wete, the wel agreyng and pleasant company of all vertues knitte together.

This seruancie
ye are to
whom ye
obey, it.

God be thanked, that though ye were the seruauntes of synne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye be brought vnto. Ye are then made free from synne, and are becomen the seruauntes of righteousnes, I speake grossly, because of the infirmite of your flesh.

The xijte.

Glad am I for your sakes, and for this geue thanks vnto God, that wheras heretofore ye were in this moste miserable bondage, wholly geuen to idolatrie and filthy lustes, ye are now departed from the tyrannye of the deuill, freely and gladly submittyng your selues to Christes kyngdome and gouernaunce, purposyng henceforth to liue, not as ye are, either by wylful despyres or by the law moued, but after the new rule of the gospel, wher vnto ye are brought from your olde errours, & so brought that ye are become vnder another lawe, enstraunched out of the domination of synne, and thence conueied to serue righteousnes and to do her behelstes. For thynke it harde and paynfull, because ye are commaunded to serue righteousnes. For as synne and godly life farre differ one from another, so are theyr frutes quite contrary, and the frutes of godly life, infinitely more excellent, so that if we weighe and consider, but euen the thyng selfe, muche more cause is there, why men shuld more diligently serue God, then the deuill. For whoso serueth synne, serueth the deuill, but he that serueth innocencie, serueth God.

Ye haue yet
obeyed with
heart vnto the
rule of the
doctrine of that
ye be brought
vnto.

But yet wyl not I for a whyle so muche require of you, as I might lawfully do, but rather temper and measure my wrytyng to the weakenes

The paraphrase of Erasmus vpon the

of them, in whom the spirite of God is not yet fully ripe, but are rather such, in who yet the olde naughtie desyres laboure to growe vp againe. This onely require I, that righteousnes be now with you in like condition, as synne befoze was.

The terte. As ye haue geuen your members seruauntes to vncleannes and to iniquitie (from one iniquitie to another) euen so now geue ouer your members seruauntes vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of synne, ye were hope of righteousnes.

And that as befoze this tyme you gaue your members to serue vncleannes and iniquitie, so that as blind desyres led you, ye fel frō one iniquitie to another, every day moze filchy than other: euen so now see that ye likewise geue your members to obey righteousnes, whose seruauntes ye haue frely made your selves, therein steylly encreasping frō vertue to vertue, every day moze pure and holy then other. For it is to muche against all reason, but that Christ should at lestwise haue somuche seruice of you, as the deuil had befoze this, and as vncreasonable is it, but that ye should now begynne to do as good seruice vnder your lady and maistres righteousnes, as ye befoze in another sorte did vnto the tyranny of synne. As touchyng your former synful life for your excuse after a sorte some thing may be layd: whiche is, that as long as ye were heathens, because ye wer bonde seruauntes to synne, ye might seme with righteousnes to haue nothing to do, nor to be any thyng bounde vnto her, as to whom ye had not yet bounde and yelded your selues. But now haue ye nothyng to lay for your defence. But yet and if the excellent nature of righteousnes selfe moue you not, consider and weigh yet the diuerse frutes and profite of bothe seruices, you I speake vnto, whiche haue of bothe seruices had experience.

The terte. What fruite had ye then in those things, wherof ye are now ashamed? For the ende of those things is death. But now are ye deliuered from synne, and made the seruantes of God, and haue your frute to be sanctified, and the ende euertlastyng life. For the reward of synne is death, but eternall life is the gift of God, through Iesus Christ our Lorde.

Cal to your remembraunce, what tyme ye were seruauntes vnto synne, and as vile bonde slaues folowed wanton desyres, what reward (I pray you) had ye at the laster? Euen the synnes selfe haue theyr punishment ioyned vnto them, because the same soorthwith all to defile and corrupt the whole man, so vilanously and reprochefully defacing him, that since the tyme ye are amended, and as men awaked out of the dronkenes of syn, ye are ashamed of your selves, so that your mindes abhorre to thinke vpon your olde naughtie pleasures. And though this wages (as ye see) be not to be despyed, yet besyde the last stipend a hyze, whiche the deuil payeth to such as do him seruice, is death euertlastyng. Howbeit in very dede the life whiche in the meane season is after this sorte ledde, is a most shameful death in dede, and not a life.

Some consider what a happye chaunge ye haue made, whiche bringyng deliuered from the tyranny of the deuil, are now becomen the seruauntes of God. By this ye see (I am sure) how unlike the maisters are.

But

Epistle of S. Paule to the Romaynes. Cap. vii. fol. cxi.

But p^r this content you not, but that ye loke for a rewarde also, f^rst of all wheras ye lyued befoze sp^rthly and wycked, ye now lyue innocent, pure and holy, whiche only is the verpe lyfe: and helpe this, after that this shorte tyme of your seruice is finished, ye shall receyue your laste wages, I saie lyfe euetlastyng. Cōpare me nowe god with y^e deuyll, with vncleanes, holynes, with euetlastyng death, lyfe euetlastyng. Euen as I nowe tolde you, so it is, the rewarde of the deuyll is death, whiche he getteth vnto menne for his sp^rthly and miserable seruice. But contrarie for suche as accordyng to theyr abilities letue god, is layde by lyfe immortall, not as hye wages due for the same, but as a free gyfte to be gyven of God the mooste mercifull father, not for Moyses, but for Iesus Chyestes sake oure Lord, whome the father would haue thanked for all his gyftes, gyven vnto vs, rather then any lawe or circumcision.

For the rewarde of syn is death, but eternal life is the gift of god.

The. vii. Chapter.

Wheras ye not brethren, (I speake to them, that knowe the lawe) howe that the lawe hath power ouer a man, as long as it embureth: for the woman, whiche is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the man be dead, he is tosed from the lawe of the manne. So then, yf whyle the man lyueth, she couple her selfe with an other man, she shalbe coumpred a wedloche breaker. But yf the man be dead, she is free from the lawe of the husbawde, so that she is no wedloche breaker, though she couple her selfe with an other man.

The text,



And good reason is there, why we should so doe, for Chyriste hath not onely deliuered vs from the bondage of syn and death, but also from the bondage of the lawe, whiche was given but for a season, and hath deliuered not only the gentiles, whiche were not to this lawe subiecte, but euen the Jewes selfe to, which haue hitherto ben vnder Moyses lawe.

Knowe ye not, ye, howe that the lawe hath power ouer the man.

That this whiche I haue sayed, is trewe, maye be p^roued euen by the w^rtnes of the lawe it selfe. And f^rst, what saie, ye that are Jewes, whiche by reason of the knowledge ye haue in the lawe, well perceaue and vnderstande, that a man is bounde to the obseruance and keepyng of any lawe euen as ye for example not long synce were bounde to Moyses lawe, as long as the same lawe lyueth, that is to saie, as long as it endureth in his ful p^rower, and strength: but yf the same be either growen out of vse, or els abrogate, a man is than no longer bounde therunto. For the Jewes bonde towarde the lawe ought no further to be kept, then in the bonde of the wyfe to her husbawde the same lawe requyeth to be kepte. Nowe is the married woman, whiche is vnder her husbawdes dominion bounde vnto her husbawde, as long as he lyueth. But as sone as he is once dead, she is deliuered from the bonde of that matrimony, and after the death of her former husbawde straightway at hyr owne libertie.

For the woman which is in subiection to a man.

Wherefore

The paraphrase of Erasmus vpon the

So then if
while the m
leueth the con
ple her selfe th
an other, &c.

Wherfoze pf the buryng the husbandes lyfe, to whome she belongeth, go about to mary another she shalbe coupted a wedlocke breaker, as whiche hath forsaken that husbande, from whome she myght by no meanes, saue onlye deathe be departed.

But contrarywys, pf she cottinew in that bāde vntyl her husbandes death, she is no lēger bound vnto hym, but is in suche sorte become her owne wo-
man, & she may lawfully mary any other whō she wyll. For it is not to be supposed, that as the maisters title descendeth to his heyre, in suche sorte that the seruaunt by the death of his maister chaungeth not his state, but his maister: that lykewyse the righte of a husbande vpon his wyfe faileth after his death to an other, but the title of mariage reacheth no further, than for a mannes owne lyfe. Pf it so were that the husbande were immoz-
tall, the woman shoulde for ever continew bond. Now then because Mos-
ses lawe in figutes and ceremonies was as it were a shadowe of Christ to come, it was gyuen to be of force effectual, but vntyll the tyme, that to & bypyght lyght shadowes shoulde gyue place: & vntyl that to the truthe, the shadowes of truthe shoulde gyue ouer and banyshe awaye. And therfoze synce that Moses lawe was as a man might saye, a moztall thyng, mer-
uayle it is none, though it be nowe dead in dede. And for this cause as long as the tyme of the lawe continewed, the same stode in full power and had full authopitie vpon them, whiche had bounde them selfe vnto it.

The texte.

¶ Euen so ye also (my dyethen) are deade concernyng the lawe by the bodye of Christe, that ye shoulde be coupled to another (I meane to hym, that is xpsen agayne frō death) that we shoulde bring furth fruite vnto god. For when we were in the fleche, the lufkes of synne whiche were stered vp by the lawe, raigned in oure members to bryng furth fruite vnto deathe. But now are we deliuered from the lawe & dead vnto it, where vnto we were in bondage, that we shoulde serue in a newe conuersation of the spirite, and not in the olde conuersation of the letter.

Euen so ye al-
so (my dyethen)
are dead
concerning the
lawe, &c.

But nowe haue ye with Moses lawe nothyng to do, synce the same is become to you warde dead, or pf she lyued still, as she doth not, yet are ye at the least to her dead. For synce that Christ, whiche is the truthe, hath shewed his glisteryng beames of the gospel, abrogate and abolished is all Moses lawe, at the leaste touchyng the carnall meanyng therof. And sozasmuche as ye are now planted into Christes body, coupled vnto hym, as & wyfe is to her husbande, & beyng made free frō your former bonde ye are belonging to your newe husbande, suche one (I saye) as is immoztal, as whiche once rose from death to lyue hereafter for ever, insomuche that ye cannot in tyme to come either loke to be married agayne, or to be deuor-
ced, (for a shamefull vilanye and reproche were it to suche a new hūbāde, as ye haue gotten, in any poynt to hang vpon the olde,) sozasmuche as (I saye) ye are in this case, diligently labour you, that as by the lawe, whiche for the tyme was as it were your husbande, ye brought furth a certayne
sorte of fruite, not vnlike your husbande: so endeuout ye to bryng furth nowe beyng muche better married then ye befoze were, fruite suche as is comeniente for God your father in lawe, and Christe your spouse and husbande.

Epistle of S. Paule to the Romaynes. Cap. vii. fol. xviij.

For as long as we were subiecte to the grosse and carnal lawe as it wet to a husbnde, the same leamed, as husbndes do, to beate enle oure vs, because carnall lustes being by reason of the lawe moze prouoked, had suche power in oure membres, that euen lyke slaues we wet byawen to synne, and so of that unhappy marriage, unhappy chyldezen had we, when that whiche was boine, was for nothyng good, but to be destroyed and to dye.

But nowe, spnce we are deliuered out of þ bondage of the lawe, vnder whome we lyued befoze, oꝝ rather becaule oure lyfe was synfull, we lyued not at all, but were dead, and yet vnder it were we vntyll a certayne time appoynted, agaynst reason is it, that we shoulde anye longer obeye that carnal husbnde, that is to wete the letter of þ law, but rather serue oure newe spoule, whiche is both heauenly and spirituall: not seruyng hym in the olde conuersion of the letter, but in the newe conuersion of the spirite, whiche spirite we haue of hym receyued, as a marriage token.

But nowe we
are deliuered
from the lawe,
we beare vnto
it.

¶ What shall we saye then? Is the lawe synne? God forbid. Wherefore se I knowe not synne, but by the lawe. For I had not knowen what luste had meane, except the lawe had sayd, thou shalt not luste. But synne toke occasion by the meanes of the commaundement, and wrought in me all maner of concupiscence. For helpe without the lawe, syn was dead: I once lyued without the lawe. But when the commaundement came, syn reuiued, and I was dead. And the very same commaundement, whiche was ordained vnto lyfe, was found to be vnto me an occasion of death. For syn took occasion by the meanes of the commaundement, and so deceyued me, and by the same slewe me. Wherefore the lawe is holpe, and the commaundement holpe, and true and good,

Therefore,

But nowe feare I, lest here any captious persone thynke, that I condemne the lawe as the authour of synne, becaule we sayed, that whyles we were vnder the lawe, we canne forwarde euen to synne and death.

For suche one wyl not let to reason the matier, and saye, that as tighteousnes worketh lyfe: so to sinne it properly appertayneth to worke death, so that then yf the law in vs worketh death, either semeth it that the same lawe is synne, oꝝ at the leste toynd with synne. But god forbid, that euery man shoulde so thinke: for the lawe is not authour of synne, but the vice and apeacher therof, wherof befoze the lawe gyuen we wet in manner ignozant, because eche man fauoured his owne folpe, thynking that he might lawfully do what so hym lusted, thinking it also wel done & good, to desyre that thyng, whiche to haue seemed pleasaunt. This wyle therfoze fauoryng my selfe, I was in manner ignozant, that to desyre any other mannes goodes was synne, had not the law sayd vnto me: thou shalt not luste. And in dede the law was gyuen to suppress synne, but through our folpe it chaunced otherwise. For whyles the lawe shewed a man his synnes and gaue no power to resist the same, vpon that occasion it folowed, þ mānes desyre to syn, was moze prouoked euen as the propertie of meane is, moze to be prouoked to suche thynges, as are forbidden. Therfoze for as muche as befoze the lawe was gyuen, certayne synnes I knewe not, and certayne I knewe, but yet in suche sorte, that I thoughte I myghte lawfully

Wherefore
I knowe not
synne but by
the lawe.

The paraphrase of Erasmus vpon the

lawfully vse them, because they were not forbidden, my mynde was, but honestly and sapiently moued to synne, euen as we are wonte skenderlye to loue suche thynges, wherof we maye, when we luste, haue our pleasure. But when that by the lawe, so many wayes and manners of synne were declared, the whole table of naughtie desyres beyng prouoked throughe that prohibition begonne moze vehemently to allure to synne.

For synne
take occasion
by þe meanes
of the com-
maundement
to.

And by this occasion synne toke strength and power, whiche befoze the lawe geuen was but dull and in manner dead, so that in the meane season I lyued without lawe, or rather I thought, that I lyued, as one, that might freely synne, and do as I lusted. But after that I was by the commaundement of the lawe forbidden to syn, my synful vslage was not onely not restrayned, but also seemed quychened and to take strength: but as sone as synne was after this sorte quychened, I, whiche befoze thoughte my selfe to synne, was deade, by the lawe knowyng my synne, and yet neuertheles continewyng in it stil. Wher vpon it folowed, that the meane, whiche was prouided and ordeyned for the healpe of oure lyfe, tourned to my death, not throughe anye faulte, whiche the lawe had, but throughe myne owne faulte. For whereas I was of my selfe gyuen to synne, my synke and diseased mynde, takyng occasion of synne by reason of the prohibition of the lawe, became moze despyous to synne. And thus the deuill abusyng a good instrument by occasion ministred throughe the lawe enticed me to synne, and by synne slewe me, so that then I knewe my selfe guiltye, and thall vnto another. No cause is there therfore why we shoulde reprove the lawe, which as it was gyuen by a good god, so layeth it befoze vs, good, lawfull, and holy commaundementes. For nedes muste that be good, whiche forbidden euell.

wherfore the
lawe is helpe
and the com-
maundement
help.

The terte.

Was that then, which was good, made death vnto me? God forbid. Naye it was syn: that syn myght appeare (by it whiche was good) to worke death in me: that synne by the commaundement myght be out of measure synfull. For we knowe, that the lawe is spiritual, but I am carnall solde vnder synne, because I allowe not, that whiche I doe. For what I woulde, that do I not: but what I hate, that do I. Yf I do now, þe whiche I woulde not, I consent vnto the lawe, that it is good: so then nowe, it is not I, that doe it, but syn that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge.

Naye it was
synne: þe syn
myght appeare
(by it whiche
was good, &c.

But some one will againe encounter and saye: synce that lyke byn- geth furth his lyke, yf the lawe be good, how hath it wrought my death, whiche is euell, and wonte to be engendred of synne? Wherunto the answer is easye, that this reason were stronge, were it so, þe the lawe wrought oure death. But this is not so, but as I nowe sayed, farre otherwyle. For it is not to be supposed, that the lawe is authout of death, but rather that synne is cause of our destruction, whiche is a thing of suche infection, and so full of popson, that it turned that, whiche of it selfe is good, to oure bndoyng, by the which euery man maye euidently perceiue, how pestilent a thyng syn is, throughe whole contagion suche thynges, as are best, tourne to wylte. Wherof as þe lawe gaue occasiō, so was the same yet in no fault. For the lawe, as all we do knowe, is spiritual and prouoketh vs to good- nes.

The

Epistle of S. Paule to the Romaynes. Cap. vii. fol. xi. iii.

The cause why that cometh not to passe wherabout the lawe labourerth, am I, I (I saye) for example to speake of my selfe, whiche am carnal and gyuen to synne, and by reason of long custome and continuance in spaine thral and bonde thereto, euen as the bondslawe bought for money is bound to his maister, so farfurthe that by reason of blyndnes of synne whiche I am in, I wote not what I ought to do. For I do not y, whiche my mynde and reason telleth me to be honeste, though with my heart I desyre it, but rather do that whiche is contrarpe to honestie, and hate as vn honest, being vndoubtedly ouercome with naughtie desyres. And by this maye euen offenders and hurtfull persons vnderstande, that the lawe is not to be repproued. For yf through fleshye desyres mouyng, I do suche thynges as my mynde and reason condemneeth and abhorreth, withoute doubt I consente, that the lawe is good: as whiche forbiddeth suche thynges to be done and vied, as I by the better parte of my reason condemned and disallowed.

But I am carnall, foloweth synne.

If I do not that which I would not I consent, etc.

For nedes muste that be good, whiche bothe forbid suche thynges; whiche though I do folowynge the fleshe, yet knowe I well, are euill and nought. But some one wyl saye, why doest thou not opeyne thine owne reason then, beinge suche as both consent to honestie, and feare the from dishonestie & synne? But nowe forasmuche as for playnes in teachynge to be vied, I haue taken vpon me y person of suche one, as is yet subiect to vice and noughtie desyres, ye muste in onely me by ymagination conceiue two men, the one carnal and grosse, the other moze pure and not so grosse, of whiche two the one maye be called an outwarde manne, the other an inward.

The one beinge subiecte to vnlawful desyres, is wholly gyuen to synne, the other hauyng yet some sparkes of goodnes remainyng (as it maye) labourerth to honestiewarde, and in the myddes of oure synfull lyfe, as muche as it maye, resisteth and withstandeth. Nowe in estemyng, what we be, rather are we that which we be accorpyng vnto the better part in vs. As often therfore as our mynde agreyng vnto the lawe endeuourerth towarde honestie, and both yet in deede the contrary, me thynketh I do not that, whiche I do, for who doth that, whiche he would not? But in my grosser parte there is a forwarde to synne, and a certayne aptnes therunto, by meanes wherof it cummeth to passe, that though we would well and godly, yet do we the contrary. And yf by this parte (that is to wit) my sensuall parte, men esteeme and iudgme me, I graunt, that in me ther is no goodnes;

For I knowe that in me is dwelleth no good thyng.

For to wyl is present with me: but I fynde no meanes to perfourme, that which is good. For the good that I would, do I not: but the euill, whiche I would not, that do I. Yf I do that I would not, then is it not y, that do it, but synne that dwelleth in me. I fynde then by the same, that when I would do good, euill is present with me. For I helpe in the lawe of god, after the inward manne: but I see an other law in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of syn, whiche is in my members. O wretched man, that I am: who shall helpe me frō this bodye subdued vnto deathe? I thanke god through Iesus Christ our Lord. So then, with the mynde I see the lawe of god, but with the fleshe the lawe of synne.

But yet te,

For al

The paraphrase of Erasmus by on the

For to wyl is
presence with
me, but I fide
no means to
performe, &c.

For albeit by the inclination of reason, I desyre that, which is honeste, yet haue I not power to byng to passe, this my good desyer. For whyles fleshly luste pluckyng to euill and fylthy lyfe hath a greater stroke & preuaileth moze, thā doth reason prouokynge to goodnes, it happeneth that I do not the good, whiche I desyre, but rather, that I disallowe and condemne, that is to saye, euill. Nowe and yf a man be not thought to do that thyng, whiche he dothe agaynst his wyl, ynce I do þe thing, whiche after the better parte of a man I would not, then seme not I the authour of that whiche I do, but rather the readines to synne whiche is in my greater parte. This towardnes or readynes to synne is not taken from me by the lawe, but yf at anye tyme, I purpose to folowe and obeye her motion, the lawe causeth me to vnderstande, that my greif is thzoughly rooted and fastened in my soule. In dede, delighted am I with honestie and goodnes whiche I see and know by the lawe, but of the other syde I fynde in the members of myne outwarde man, another law, whiche is to the lawe of reaso quite contrary, and continuallye rebelleth agaynst it. So that though the reason call me one waye, and wyful desyre is another waye, yet in me that beareth rule, whiche is worse, and that is ouercommen, which is better. For so depelye rooted in my flesh, is this towardnes and inclination to synne, and of suche power is the custome therof, beyng as it were now altered into nature, & whyther I wyl or not, I am drawen to synne.

For I be
lyght in the
lawe of god,
&c.

O wretched man that I am, whiche am vnder suche a miserable & painful bondage. Who shall deliuer me from this fleshly endauingered to so many synnes and concencions, whereby I am continuallye drawen to death? Hape not a manne, whiche is vnder suche a violent and hard necessity well and lawfully make suche exclamation: Certaynely the greater this balucky bondage is, the moze are we bounde to the goodnes of god, whiche hath from suche miseries deliuered vs, neyther by the lawe no; yet by circumcission, but through Iesus Christ our Lord.

O wretched
man that I
am, who shal
deliuer me, &c.

And had not god thus muche done for vs, euen I whiche am
one man, shoulde continually haue bene lyke wyse
plucked in sundre and deuised, that with
mynde I should haue serued

the
lawe of God, desyrous of good thynges,
and with my flesh the lawe of synne,
beyng ouercommen with wanton
desyres, and with the
temptacions therof.

of

Epistle of S. Paule to the Romaines. cap. viii. fol. xix.

The viii. Chapter.

There is then no damnation to them, whiche are in Christ Iesu: whiche walke not after the flesh, but after the spirit. For the lawe of the spirit of life through Iesus Christ, hath made me free from the lawe of synne and death. For what the lawe could not do, forasmuche as it was weake because of the flesh: that perfected God, and sent his sonne in the similitude of sinneful flesh, and by synne damned synne in the flesh: that the righteousness of the lawe might be fulfilled in vs, whiche walke not after the flesh, but after the spirit.

The text.



Wherefore though now yet some leauynges and bygges of the former bondage stil remaine in some christian men. yet shal they through godly endeour wel suppress them, no; against theyr wylls be drawen into any suche haynous offence, by reason wherof suche might deserue to be dampned, as are through faith and baptisme once grafted into Christes body and haue now intended and purposed to liue no longer.

For the sake of a spirit of life through Iesus Christ hath made me free from the law of synne and death.

as wanton and carnal desyres moued & ruled them. syth that Christes lawe, which is spiritual and an authour of life more effectual, & subduer of death, hath deliuered vs fro synne & also death ioyned therunto. All whiche when Moses lawe could not do, inasmuche as it was carnal, and therfore not effectual, God mercifully provided for our saluacion. And therfore (as I before tolde you) that in one man there were as it were two men, a carnal and a spiritual man, so ate there in Moses lawe, as it were two lawes, the one grosse and carnal, the other heavenly & spiritual. Of the first part of the law was Moses maker, whiche as it endured but for a season: so was it not of strength and power sufficient to worke our saluacion. The other parte of the lawe is spiritual, effectual, mightie, & suche as wyl neuer dye, whom Christ beyng as it were a seconde Moses made in all pointes perfite. And truly very mete was it, that this wyle flesh should abolishe flesh, synne should through synne be overcome, & that also death should subdue death. For whiche entent God mercifully beyng of mans saluacion desyrous, sent his sonne, though in dede farre from all corruption of synne, endued yet with suche flesh, as other synners haue, for he toke the comen nature of manne vpon him, and as though he had bene a synner, was among synners conuersant, yea and was euen fastened vpon a crosse among heynous transgressours, as though him selfe had beene suche one also. Insomuche that he in maner toke vpon him the person of synne, to this end, that he in the likeness of synne, might first overcome synne, & forthwith abolishe it, beyng made a sacrifice for our synnes: & so dying as touching the flesh whiche he had taken, he subdued death, whiche through the desyres of the flesh, and the fleshely lawe, bare rule vpon vs, and caused that henceforth by abolishing of the carnal meaning of the lawe, the better parte therof, whiche we call the spiritual sence or spirit of it, should in steade of the other take place, and not worke Gods displeasure as the first did, but geue perfite righteousness to them whiche lede not theyr life after a lawe carnally vnderstanden, as the Jewes do, but after the spiritual & heavenly meaning

And sent his sonne in the similitude of sinneful flesh.

The paraphrase of Erasmus vpon the

therof, as men reuened and through Christ new bozne. In the Jewes was there nothyng drawen & painted but a shadowe of righteounes, but the vndoubted and perfite righteounes is in vs through Iesus Christ, throughly and perfittely wrought.

The text. For they that are carnal, are carnally minded. But they that are spiritual, are godly minded. To be carnally minded, is death. But to be spiritually minded, is life and peace. Because that the fleschly minde is enemy agaynst God: for it is not obediēte to the lawe of God, neither can be. So then they that are in the fleshe cannot please God.

To be carnal-
ly minded is
death, but to
be spirituall-
ly minded is
life
and peace.

The loue & good wyll bozne to thynges in vs beynge so greatly chaunged, make plaine pfofe of a newe kynde of profession. We se, how y^e luche as syl holde on theyr Jewishe supersticion, because they be yet carnal, are with y^e same carnal blugages muche desired. Contrary, luche as are grafed in Christ, and haue now begonne to lede a spiritual life, renournyng all fleschly despyres, are caushed & enamoured with like conuersation, as is godly & spiritual, as we comenly see euery man fauour luche thynges, as him selfe is bent vnto. Whertill we be as touchyng our fleshe, but yet hath Christ, which is immortall, called vs to life, who is him self our life. Now is the carnal lawe of the Jewes onely litterally obserued, even agaynst Christ, & by reason therof worketh death & killeth, forasmuche as it is agaynst him, whiche is the onely authour of life, As in the Jewes the selfes well appeared, who for fauour & zeale bozne thereto, put to death y^e autho^r of life & righteounes. Of the other syde, they whiche despying y^e carnal lettre of the lawe folowen the spiritual motions of God, fynde in Christ life, noy strue for waterishe ceremonies of the law, but gladly folowyng the inclinacions of charitte, are with al men at peace & concord. Supersticion is ful of tanglyng, but true & godly pytie is quiet & peaceable. And meruaile it is none, that luche with men are at dissencion, whiche are not at peace wth god. For nothing els is it for a mā to cleaue & stike fast to y^e carnal lawe (whō God would through Christ shuld be abolished, y^e in steade therof a spiritual law might ensue & take place) but to rebel agaynst God, whiche froward minde of any mā, sence it squareth fro Gods pleasure, cannot be but agaynst him, whiche calleth vs, to farre bulke & contrary rules & actes. Let noman therfore thinke it a smal perill & leoparde stubberny to hang vpon the lettre of the lawe, & therein to cōtinue. And let vs assure our selves, that it is, but a vayne thyng to please men, viles we please God also. But luche as stubberny mainteine Moses lawe litterally & carnally vnderstāden, except they forsaking the carnalnes therof, fal from it to the spirite, neither do please God noy can. Let the Jewes exacte and requyre theyr feastes of the new moone, and theyr sabboth dates keepyng neuer somuche, they shal not attaine to that they loke for.

So then they
that are in y^e
fleshe can not
please God.

The text.

But ye are not in the fleshe, but in the spirite: if so be, that the spirite of God dwell in you. If any man haue not the spirite of Christ, the same is none of his. If Christ be in you, the body is dead because of synne, but the spirite is aliue for righteounes sake. Wherfore, if the spirite of him that raised vp Iesus Christ fro death, dwell in you: euen he that raised vp Christ from death, shall quicken your mortal bodies, because of his spirite that dwelleth in you.

But to you whiche haue wth the carnal lawe nothing to do, these thynges nothing belong, since y^e are becomen spiritual, if ye after luche cōdicion lede your

Epistle of S. Paule to the Romaines. cap. viii. Fol. xx.

your life, that it please þ holy spirite of God to be a dweller in your heartes. For whoso is nothyng els but baptised, styl belongeth to the carnal kyngdome of the fleshe, excepte he take alio Christ, & be with his blessed spirite inspired. Coupled are we vnto Christ, not with ceremonies, but with that spirite, whō whoso lacketh, is to Christ but a straunger. But now then, & if Christ be in you, syth he is nothyng els, but chastite, but trouth, but téperance with other vertues, how can in pou synne haue any place: Whoso hath receiued Christ, him must the same mā nedes in suche vertuous pointes expresse. Be (as I before sayd) once dyed touchyng his fleshe & māhed, & yet liueth he now a life euerlastyng. Then fruitfully expresse & relesbe we him, when þ body þ is to lay out grosse part whiche is pleasant lustes assureth vs to all unhappines, is dead: & is without al desyre to synne: & if therewith our spirit also, that is to say, þ better part in vs who alway moueth to goodnes, and with his mightie power draweth vs to suche thinges as are good & righteous, be quicke and aliuē. Therfoze if the spirite of God, whiche raised Iesus Christ fro death, vnfainedly dwel in you, the same wyll not be idle. & liuely & an effectual thyng is the spirit of God, & wyll accorpyng vnto your capacities in you likewise worke as it did in Christ. Him it raised from death, and suffereth not to dye againe. And so wyll þ same raise you fro synne, which is vey death in dede, to life, extynguishing your stoward desyres & appetites: al whichē he wil do by his blessed spirit þ autho: of life which now dwelleth in you.

If any man
take not the
spirit of God
the same is
condemned

Wherfoze if
the spirit of
God dwelleth
in you, he
shall not be
idle.

Therfoze brethren, we are betteres, not to the fleshe, to liue after the fleshe: For if ye liue after the fleshe, ye shal dye. But if ye (through the spirite) do mortifye the debars of the body, ye shal liue: For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, whereby we crye: Abba father. The same spirite certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also the heires: I meane of God, and heires annered with Christ. If so be that we suffer with him, that we may be also glorified together with him.

The xiii.

Vnder this spirit now therfoze liue we, his subiectes are we, it must we obey, & not the fleshe. wher vnto we are now deade. For asone as we once begunne to be one with Christ, we cast of the bondage, wherwith we were to the fleshe enchaunged. Syth this is so, God forbidd that we hereafter liue, as the fleshe ruleth, whiche fleshe shoud rather to the spirite be obedient. Remébe that ye be called to life, but if ye liue carnally, then runne ye headlong to deathwarde, but contrary if by the power of the spirit ye suppress al fleshely desyres, after suche mortifying of them, ye shal liue. For is it to liue after the gouernance of the spirite of God, a paynfull profession. For albett the same call you forth to great & weightie enterpises, yet are ye glad & willyng to vndertake them, because by it in you is enkienled a fecuent charitie, to whom nothyng can be hard, nothyng can be but swete & pleasant. As the body liueth with his bodily spirite, so doeth the soule through a heuēly. If our bodily spirittes & natural powers be weake and faint, the whole body is made pul & heauye, but if the same be quicke and lustie, the whole body is full of courage. So likewyse al suche as are with the spirite of God ledde and moued, are his

For if ye liue
after the flesh
ye shal dye.

The paraphrase of Erasmus vpon the

childre. Suche as, are towarde childre, resemble they? fathers goodnes, with a mery chere and frely doyng al suche thinges as they shal suppose wyl please them. Bondslaves, because there is betwene them and they? maisters no natural knotte, for feare of punishment abstaine fro euil, & beyng violently copelled, do they? duties. Jewes, whiche are with þ bondage of the lawe delited, this wyse do, but ye whiche are once deliuered fro such bondage, wyl nomoze so fal to the same, that with feare it be nedeful to compel you. Endued are ye with the spiritte of God, through whom ye are by adopcion receiued into the nūbze not of seruautes, but of Gods owne chyldren. This spirit putteth vs in suche a sure trust and colidenge, that in all our distresses we may boldly speake vnto God those wordes, whiche fathers most gentilly & fauourably are wont to geue eate vnto, calling vpo him: O father, father. Whiche wyorde we durst not be so bold in our troubles laudcably to speake vnto him, were we not in assurancie, both that we are his chyldren, & that he also is our merciful father, as lōg as we liue after his cōmaundement, not by copulsion (I saye) but of free wyl and gladly. For were it so, that he accounted vs not for his chyldre. neuer would he haue geuen vs this his holy spirit. This benefite of God therfore, whether ye cal it a pledge or token of fatherly loue, wel assureth our consciences, that we are his chyldren, whiche gaue vs this pledge. Further then, if we be his chyldren & not his seruauntes, than are we also his heyres. The heyres (I say) of God from whō as authoz & begynner, al thinges come, & toynte inheritors with Chyist, into whose body beyng graffed, we now haue the same father, that he hath, & through him enioy one comen enheritaunce. It shal we yet none otherwyse possesse, but by goyng the same pathe waye to it, by whiche it pleased Chyist him selfe to walke. He by sufferance of miseries came to the possession of his gloriois inheritaunce, he by obedience came to his kyngdome, he by reproche came to glozy, & by death attained to life euerlastyng. Suffer must we therfore with him, that we may of his toyes be partakers, obedient must we be with him, that we may w him raigne euerlastyngly, suffice must we also woildely shame & vilany, that with him we in heauen may be glorified, and finally for a season dye also with him, that we may in his kyngdome liue for euer.

But ye haue receiued the spiritte of adopcion, &c.

Thise spiritte certifieth our spirit, that we are þ sonnes of God.

The text.

For I suppose that the afflictions of this life, are not woorthy of the glozpe, whiche shalbe dyemed vpon vs. For the certeyn helpe of the creature abideth, loopyng when the sonnes of God shal appeare, because the creature is subdued to vanitie, agaynst the wyl therof, but for his wyl, whiche subdued the same in hope. For the same creature shalbe deliuered fro the bondage of corruption into the gloriois liberte of the sonnes of God. For we knowe, that euery creature groweth with vs also, and traualereth in paine, euen vnto this tyme.

For I suppose that the afflictions of this life are woorthy.

These be the wayes and condicions to wyne this inheritaunce by, wherof since there shal neuer be an ende, & the thyng selfe so great, that it passeth al mens capacities and estimation, surely if al the afflictions of this life were put vpon one mannes bodye, all the same yet were of no weight but euen trifles, beyng weighed and compared with the rewarde of the glozpe to come: whiche men gette, & in maner dye, with suche great displeasures

Epistle of S. Paule to the Romanes. cap.viii. Fol.xxi.

displeasures and calamities. And though we now already haue an earnest peny of this welthy life to come, so that therof nomā shuld dyspayre, yet by reason of oure bodyes subiecte to paynes and death, the same is not in euery point perfite and full. In the meane tyme by the spirite of God haue we therof inwardly a secreete taste geuen vs, but then shall we haue it fully and wholly, when our hodies are restozed to life, and all the miseries of our mortal state are shaken of: at what tyme we shall with euerylastyng Christ raigne euerylastyngly. For whiche ioyful tyme in the meane season the whole engyne of this worlde earnestly lokech, in his manner wyllyng for the day, wherein after that the numbre of Gods children is fulfilled and restozed, they: glory that plainly appeare; whiche beyng yet burdened with they: mortal bodyes, are with hūger, with thyrst, with diseases, with diuers paynes and miseries punished: yea, euen the worlde selfe after a softe semeth to be of mannes careful estate partaker, because the earth, the water, the ayre, heavenly bodyes, and to be bryefe euen the very Angels selfe were by God especially made to helpe mannes necessities. And therfore not so muche as the very worlde selfe shal from suche miseries be free, but yf that Goddes children be lette in perfite freedom, so yf in the meane season it is in bōdage vniwyllyngly. For euen in the very dead creatures, which haue no life, a natural desyre is ther to be made perfite: & yet abide they nethelesse this bōdage, therin obeyng him at whose pleasure it became subiecte, enduryng it so muche the more patiently, because it knoweth it selfe not bonde for euer, but vnder this cōdicion, that as sone as the children of God are fully deliuered from al infection of death, than shal yf worlde no lenger be thral and vnder the displeasures of corruption. For syth that we see al yf elemētes of this worlde so diuersly altered vnder so many corruptions, and see that the Sunne and moone, besyde that they almost seme in they: continual renewyng of corruptible creatures to laboꝝ in vayne, haue also they: eclipses, & synce that the one starres power is also contrary to another, synce there is no doubt also, but that the whole cōpany of Angels frō heauen beholding our wretchednes, are by reason of a pitiful loue boꝝnetowarde vs, greatly moued, and are as farr as may stāde with they: blessed state, soꝝ for our miseries: Appereth it not by this, that al natural thynges mourne with vs, and like a woman trauailyng with chyld, by the an ende of laboꝝ and soꝝowes:

For yf feeling
desyre of the
creature shp:
both looking
when pleasure
of God shal
appere, &c.

For we know
that euery
creature groꝝ
uork with vs
also, &c.

The text.

Not onely it, but we also whiche haue the sy: frutes of the spirit, mourne in our selues also, and waite for the adoption (of the children of God) euen the deliuerance of our body. For we are saued by hope. But hope that is seen, is no hope. For hom can a manne hope for that whiche he seeth? But and if we hope for that we see not, then do we with patience abide it.

Now Would it seme muche lesse meruaille, if suche soꝝowes befall vnto other creatures, syth that euen we also, whiche after our sauiours coming were sy:st of al replenished with the spirit of Christ, and that after no meane soꝝte but fully, are yet styl vnder so many miseries, partel:

D.iii.

through

The paraphrase of Erasmus vpon the

through diuerse necessities of this life, & partly through the obstinacie of vngodly people, that we oftentimes mourne with our selfe, and are dayly compelled to be sorre euen for other mennes calamities also, despying continually in our prayers made to God for that day, wherein the whole body of Christ shal and persite in al his memberes, shal be deliuered from all vnosonnes, and of grosse and carnal, become spiritual, heavenly and immortal. In the meane season al the calamities that chaunce vnto vs, we abyde & lustre, in hope of that blisse, whiche is promited through Christ. Of whom, albeit we haue here receiued an earnest penne, assuring vs of saluacion to come, yet hath he not presently geuen vs full saluacion, but would haue vs to looke for it, in the tyme to come.

For we are comforted by hope, but hope that is false, is no hope.

Christian mennes persite weale is in thinges to come, wherof we haue a sure hope. Now is there no hope in such thinges, as are already present and seen with our eyes, but of such, as do not yet appeare. If this be not so, I pray you tel me, of whom was it euer sayd, that he hoped to see that, whiche he sawe with his eyes already? For were there in this our life any commendacion of fayth & hope, if we were euen now presently put in possession of such thinges, as Christ hath promited vnto vs, but then is our fayth well worthy prayse, if through the clearenes thereof we see such thinges, as with our carnal eyes cannot be perceiued, in the meane season continuing still in suffering paynes, with full hope looking for that, whiche was once promited. And though in the meane season such bodily afflictions be heauy and payneful, yet is it pethaple expedient for vs so to be punished.

The text.

Exhorte also the spirite helpeth our infirmities. For we knowe not what to desire as we ought: but the spirite maketh intercession for vs, with groynings whiche cannot be exprest. And he that searcheth the heartes, knoweth what is the meanning of the spirit: for he maketh intercession for the saintes, accordyng to the pleasure of God.

For we knowe not, what to desire as we ought.

These troubles our spiritual and inward man in dede taketh in good worth, and striueth with bodily infirmities: but the spirit of God stayeth with grace, applying the weakenes of our flesh; with hope encouragynge vs to suffer al thinges, euermore at hand, shewynge vs what we ought to desyre, and what we should refuse. For we of our owne might & inclination, wote not what is to be desired, nor how we ought to desyre: by meanes wherof it oftentimes cometh to passe, that in steede of holisome thinges, we pray for hurtful, euen as it fastuned vnto my self, whiche being not content with myne afflictions bodily, desired importunely Gods helpe, thise makynge my prayer vnto him, that Iatan, by whom at that tyme I was troubled, might nomore tepte me: wherein because I desired of God that whiche was not for me expedient to attaine, my request toke not effect. And therfore in steede of pleasures, receiued I holisome giftes. In dede God heareth the petitions of his children, so yet that they make no carnal prayer, but pray vnto him accordyng vnto the motion of his blessed spirite, secretly mouing our heartes: The same spirite also, though we hold our peace, is yet a petitioner and meane to God prayng for vs, not as men are wont to do, but with sighes vnspcakable.

But the spirit searcheth intercession.

Epistle of S. Paule to the Romaines. Cap. viii. fol. xxi.

The spirite of man sometyme with great mourning desyeth god to preserue hym from bodely trouble and affliction, or els it desyeth worldly pleasures and comoditeis, muche esteeming such thinges as are in very dede but trifies: but the heavenly spirite gratted and planted in godly mennes heartes, desyeth of god suche petitions, whiche if we lacke, are to be desyed of god with syghes vnspeakable, so asynuche as the same obteyned and had bying with them the herpe trewe perfitt weale, and blysse. Of men must thou with woordes outwardely pronounced and spoken desyre, that þe myghtest to obtayne, as whiche neither know, what we would haue, except they heare it, nor yet sufficiently vnderstande, what is best: so vs to be asked, but god, whiche searcheth euen the moste secret parte of mannes harte, & throughe ly loketh into it, knoweth, though we holde our peace, what our spirite desireth, and pityng mannes miseries, as often as it maketh intercession for suche, as are godly, prayeth not, as man would haue it to do, but as goddes holy wil & pleasure is. And desyeth nothing, but suche as apertayne to euertlastyng saluatio, and suche thynges as encrease gods hono: & glo:ry. Whosoouer desyeth such thinges, albeit he per aduerture erre in choys, & electio: yet is his intet & purpos good. Wherfore god graunteth not alwaye þe, whiche is of hym desyed, but þe rather, which is most profitable to þe ende, wherunto þe directedst al thy petitions.

Whiche he that searcheth the better knoweth, what is the meaning of the spirite.

We know, that al thynges worke for the best vnto them, that loue god, which also are called of purpose. For those whiche he knewe before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shap of his sonne, that he myght of the syde begotten sonne amog many brethre. Wherfore, who he appoynted before, the also he called. And who he hath called, them also he iustified: & who he iustified, the he also glorified.

The text.

So ought me to feare, lest they being ouercome through the weightyness of outrageous persecution, bitterly fall fro hym, since we know this for most certayne, þe what affliction soeuer chaunce vnto deuoute & godly people, al þe same shalbe for þe best. Suche is gods fauer towards the, who he hath of purpose chose out, and called to this welthy lyfe. Endeavour must we, and do what in vs lyeth, but thende of al hangeth of gods ordinaunce. God without counsel or vnadvisedly cholet none, but wel knoweth al such, as are his. long before he cal them. And not only knoweth them, whom he calleth, but had also euen at the same tyme surely purposed with himselfe to grasse and plante them into the bodye of his sonne Iesus, yea and to transfigure the lykethe into the lykenes & shap of hym, whiche ouercōmping the fleshe and death, triumphantly went to immortallitie: both to teache, that al the members of his bodye shoulde themselves toke to haue the same, which they see already done in the head, that by this waye and meannes through his onely sonne he myght to hymselfe geat manye chyldren, amonge whome Iesus Christe shoulde be head & capitayne, & as the syde begotten, departing yet his inheritaunce with other: and to put vs in assurance lykethe, that god wyll fully perfourme þe thyng, which he once purposed, mozeouer whom before al tyme he knew & had chose out, beinge suche, of whome he had already in his prophetes darke sayinges shewed his minde, them called he also by the gospel, & that not in vaine, but of his goodnes and fauer made them, that wer so called, of vngodly, godly, and of hurtful hurtlesse.

For those whiche he knewe before he also ordeyned before.

Whiche whome he had already shewen also he iustified.

The paraphrase of Erasmus vpon the

So that now only there remaineth glorifying, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without syn, to stoppe in the tendume of innocent lyfe, to be without corrupt desyers, to be so planted in Christ, that thou arte become one with hym, to haue his holy spirite, as an earnest peny therof, to be the inheritor of god, and ioynte inheritor with Christ, so that of the reste we can in no wyse doubt, but that it shall in dewe tyme be fulfilled.

The terte.

What shal we than saye to these thynges? yf god be on our syde, who can be agaynst vs: which spared not his owne sonne: but gaue hym for vs all: how can it be, that with hym he should not geue vs all thynges also? Who shall laye any thyng to the charge of goddes chosen? It is god, that iustifieth: who is he þat can condemne, it is Christ that dyed, yea rather whiche is risen agayne, whiche is also on the right hand of god, and maketh intercession for vs.

If god be on
our side, who
cā be agaynst
vs.

Now sayth all this is so, wherfore shoulde any man mistrust it, namelpe ynce god hath by so many and euident wayes shewed vnto vs his special loue and great fauer. Who standing on our syde, what is anye aduersarie able to do? What can mennes malice preuaile, yf god be our defender? O what maye we not boldly looke for at his handes beyng now reconcyled vnto hym, whiche what tyme we were out of his fauer, for oure sakes spared not his only sonne, but sent hym downe into this world for vs all. Yea (I saye) & brought hym in maner to nought and deposed hym, & al to exalte vs, makyng hym wel nyghe syn, to deliuer vs from syn, & deliuered hym to death, to thentent we myght lyue. And therfore sayth he hath for vs deliuered his sonne, in whom al goodnes is, foloweth it not, that with the same gyfte, he hath gyuen vs all rightes, that belong to the sonne, vs (I saye) whome he hath put in lyke state of inheritaunce? O what is it, that he wyl not geue vs, ynce that he hath once gyuen hym, whiche infinitely passeth all creatures? And leopardey ther is none, least god, thorough the crafty sleghytes and temptacions of the deuill, chaunge and withdraue this his especiall fauer from vs. For who durst commende anye action agaynst them, whome god of purpose and lute determination of mynde hath chosen out and taketh for his owne? Wyl he heare (thynke you) anye accusers capricious complayntes agaynst them, all whose synnes he hath freely forgiuen? God hymselfe, whiche is iudge of all, hath forgiuen vs the offences of oure olde lyfe, and taketh vs nowe for ryghteous, and who is he, that can condemne vs, beyng by hym quited? So that we take heede, þ we nomore fall to oure olde lyfe agayne. Christe is he which loued vs so tenderly, that for oure welthe it pleased hym to dye, yea he it is which lyke wyse rose agayne for our sakes, because he would heale and succoure vs his people. This great procter & iudge sittynge also at the right hand of god his father, to whome he is in all poyntes egall, entreateth our mattes befoze his maiestie.

It is god þ
iustifieth,
who is he þ
can condemne
vs.

The terte.

Who shal separate vs from the loue of god? Shall tribulacion, or anguyshe, or persecution, or hunger, either nakednes, either perill, either sweate? As it is written: for thy sake are we kylled all daye long, and are counted as sheepe appoynted to be slayne, & succedeth, in all these thynges we overcome through hym that loued vs,

Epistle of S. Paule to the Romaynes. Cap. viii. fol. rxiij.

For I am sure, that neither death, neyther lyfe, neither angells, nor rule, neither power, neither thynges present, neither thynges to come, neither height, neither loweth, neither any other creature shalbe able to depart vs, from the loue of god, which is in Christ Jhesu our Lorde.

Spnce therfoze the father hath thorough the death of his sonne forgiven vs al oure gyltes and offences, for the his sonne so tenderly loueth vs, why shoulde men hencefurthe feare the deuyl, or any man the diuels minister, either accusyng vs, or condemning? Considering also with howe many benefites and ipeciall gages of loue we are bounde both to god & Christ, who is he, that shal plucke & withdraw vs awaye from louyng the agayne, whiche so tenderly loue vs? Shall any stozme of worldly aduersitie do it? Shall any affliction or distresse? Shall hunger or nakednes? Shall ieopardy of dyngynge, or any lyke peryll chauncyng after lyke sorte? Shall persecution of the wycked, or the bloudy swearde of death? For that suche thynges shoulde in this woylde happē to innocentes, the holy psalme wytter Dauid lightened with the spirite of god, long before saue, what tyme he layde, that for thy sake o Lorde are we kyled al daye long, and coumpted as sheepe appoynted to be slayne. All these troubles, though they seme greuous, cause yet is there none, why they ought to make vs a feard. Chaunce maye they to vs in dede, but yet oppresse vs they can not. Yea (I saye) the moze behemētly they trouble vs, the moze shal they bothe strengthen oure burning charitie to Christward, and Christes also to vs, becaule we at al tymes departe hauyng the upper hand, not through any strength and power of oure owne, but through his defence, whome we are bounde to thanke for altogether. For will he, whiche in suche sorte loueth vs, suffer vs to be ouerthrowen, no? we vpon remembraunce of his goodnes towarde vs through any assaultes of aduersities shynke from louyng hym agayne. But yet haue I rehearsed vnto you but lyghte and comun matters, but harken a bolder saying, and suche whetof my selfe am mozte certaine, and am mozte certapnly perswaded in. Howe cause were there to feare suche ieopardies as hang ouer oure heade by reason of creatures, whiche can not be seene, as euill spirites, whiche yet neuer thelesse assault mennes soules and not only their bodies, whomy if we but once regarde not & despise, the ieopardies of the other can not make vs a feard. For in this haue we any cause to feare, seynge that neither meane power of aungels, of muche moze myght yet than is any man, no neither the chief aungels, whiche order is called a rule and power neither any height or depnes, that is to saie, whether the same inuade vs fro above, or from beneth, whither it be with a coloure of honestie or not, yea though wonders were shewed from heauen, or els threatnynges from hell put vs in feare, neither thynges present, neither yet to come, whether we be put in feare of present ieopardies, or in ieopardy of the life to come: bylesly, what loeuer els befall anye where here in eatthly thynges, whether it maye be seene, or not, be it neuer so strong and mightie, yet shal it not be able to deuinde vs from that charitie, wherbye we are knyt to god through Iesus Christe his sonne.

Who shal se:
pauce vs fro
the loue of
god?

Remember
that these thy
nges we ouer
cum although
hym that lo
ueth vs.

Anythe
heighte, nor
loweth, &c.

The paraphrase of Erasmus vpon the

The ix. Chapter.

The text.

I saye the truth in Christ, and Ipe not, (my conscience also bearyng me witness by the holy ghost) that I haue a greete heauines, and continual sorow in my heart. For I haue wished my selfe to be cutted from Christe for my brethren; my nyngmen as pertaynyng to the fleshe) which are the Iraelites. To whome pertayneth the adoption of p chyliden, and the gloie, and the covenantes, and the law that was gyuen, and the seruice of god, and the promises: whose also are the fathers, and they of whom (as concernyng the fleshe) Christe came: which is god in al thynges to be praysed for euer. Amen.



To whome would to god all the Iewes were conuerted, forsaaking they; Moles: the Iewes (I saye) which yet styll continewe in this mynde, and thynke that to thattaynyng of saluation it is sufficient to be Abrahams chyliden, and in they; handes to haue the lawe once gyuen vnto them by god, whome yet in dedde no such thyng shall auayle and profite, vntles by saythe they make themselfes worthy to be drawen and loued of god. But of them is Christe promised in the lawe

I saye the truth in Christ, and Ipe not, my conscience also bearyng me witness, &c.

stubberly refused, whom the Gentiles receiue and knowledg. This yet I speake I not of any displeasure conceyued o; borne agaynst my contreyemen, notwithstanding they; spitefull myndes toward me: but as Christe; to whō nothing is vnknewen, is my witness, witnessyng to hym also myne owne conscience, whose gouernoure and ouersee is the holy ghost. I wyl saye the trueth, and Ipe not, that it troubleth my mynde exceddynglye and aboue measure, and with continuall sorowe euen weareth me awaye to see some of them thzough their owne folpe vterly perishe. As for myne owne parte, so ferre am I from hatyng the Iewes, that yf it myghte any waye be, I would euen with myne owne destruction procure they; amendment and weale, no; would refuse euen my selfe of Christe to be forsaaken so that all they to whom I am both by countrey & aliaunce lorned, were with me in the sayth of Christ lyke wyse lorned, that as by stocke & bloud they are Iraelites, they lyke wyse were in knowledg of the trueth perseute Iraelites, whome of all other nations mooste beseemd it to receiue hym, whom the lawe promised, specially sith it is that nation, whome god out of al the other, many hūdyed yeares past, specially chose for hym self: a coumtyng all other nations, as bastarde chyliden, non thesede these & brought the vp, as his naturall & trewe begotten sonnes: & mooste of all because they aboue other for this honoure and dignitie maye speciallye gloie, that they dispysing all idolatrye worshipped the very trewe god. In they; handes is the possession and prerogatyue of the lawe, gyuen vnto them by god.

For I haue wished my selfe to be cutted fro Christe.

To whome pertayneth the adoption of the chyliden, and the gloie.

With them made god and they with god covenantes and promises. In they; handes is there the right fourme and maner of due honouryng of god, euen as he hym self commaūded: in they; handes are the propheties, wherby was long befoze both Christes comyng spoken of, and this welthy state, wherof I dyd a litle befoze gloie, promysed.

which

Epistle of S. Paule to the Romaynes. Cap. ix. fol. xxiii.

Which also are lineally descended of the moſte ſamouſe & chief ſanctiſes of lpyght, and ſpyſte begynniers of our nation, (I meane) Abrahā, Iſaac, & Iacob, with other, of who Chyiſt hymſelf touchyng his humanitie vouchſaured to be borne, ſo that in this behalfe, wyl they oꝛ not, of alliance and kynted muſte they nedes be to Chyiſte hymſelf, who ſerre ſerre excellenſe and paſſeth thoſe fathers, of whoſe title and holynes they ſo greatly await themſelfe. Be it ſo, that they fathers were neuer ſo good and holy, yet wot they nothyng els but men. But nowe is Chyiſte in ſuche ſoyte man, that he therewith is alſo god, not of this nation oꝛ that onely, but of al, one and equall with his father, whiche ruleth al thynges, by whoſe vntreachable wyſedome all this geate is wrought, to whom onely ſoꝛ ſuche beſpeakeable loue borne towarde mankynde, al prayſe and thankes are due foꝛ euer. Amen.

Whiche alſo
are fathers,
and then of
whom ſe eſt
cometh the
ſyde Chyiſt
came.

¶ I ſpeake not theſe thynges, as though the wordes of god had take none effect. For they are not al Iſraelites, which are of Iſrael: neither are they all chyldren of Iſaac: waiſe that are the ſeede of Abrahā. But in Iſaac ſhall thy ſeede be called: that is to ſaye, they whiche are the chyldren of the ſeaſe, are not the chyldren of god. But they whiche be the chyldren of promiſe, are counted the ſeede. For this is a worde of promiſe, about this tyme wyl I come, and ſay I ſhall haue a ſonne.

Abrahā.

And ſurely ſoꝛ this the moꝛe deteſtable is the wickednes of ſome Jewes, whiche vntoſtandly gaynſaying and blaſphemynge Chyiſte, chertly diſhonour god the father, whiche woulde haue his gloꝛyous name ſet ſurely by his ſone. And yet al this they wickednes, outragious as it was, cauſed not, but that god neuertheles in al poyntes perſeuered, as muche as he in his prophetes ſayinges promiſed to do. To the people of Iſrael, whiche are Abrahāms poſteritie, was this blyſſeful ſpſe promiſed, and yet not to all neither, but to ſuch only, as truly and vnfaynedly are his oſpyng. For it is not to be ſuppoſed, that al ſuche are vey Iſraelites, as are deſcended of the ſtocke of Iſrael, but ſuche rather as are ſo ſtrong and mightie in fayth, that they wyl not with worldly tribulations be overcome, noꝛ yet with troubles, wherewith god tryeth oure ſtedfaſtines in religion: ſuche (I ſaye) woꝛthely & none els ought to be called Iſraelites, that is to ſaye, mighty & ſtrong to godwarde. Noꝛ are al they, that come of Abrahāms bloude, therfoꝛe ſo ſet Abrahāms chyldren, that by this bare title they may chalēge the promiſed inheritaunce, but rather ſuche as reſemble that fayth of Abrahā, wherby he deſerued, that this bleſſed inheritaunce ſhould be deriued & giue vnto al his poſteritie. To make this moꝛe euident & plaine, marke whither ſ woꝛde of god, who made ſ promiſe, be not ſo, whiche ſayth: in Iſaac thy ſede ſhal be called. To the ſeede of Abrahā promiſe was made, that in it & by it, al nations of the world ſhould be ſamouly be ſpoken of and bleſſyd. But nowe is it not gods wyl, that al Abrahāms poſteritie ſhould be called Abrahāms ſeede, vntles they be, as Iſaac was, who was the chyld of fayth, and in figure repreſented Chyiſte. Nowe was not Iſaac borne, as chyldren are comenly wont to be, but by a father, whiche was in deede dyce and barayne, full yet of truſte in god, and of an olde woman, vntoſtandly lyke wyſe to conceiue any chyld.

They are not
all Iſraelites
whiche are of
Iſrael.

But in Iſaac
ſhal thy ſede
be called, &c.

The paraphrase of Erasmus vpon the

They whiche
are si children
of the father,
are not the
children of
god etc.

Muche rather therfore begotten was he through the mightye power of god, and his fathers saythe, than by any power of man, or carnall acte. What els then meained god, when he sayde, in Isaac thy seede shall haue his name, but playnlye to declare, that not all they whiche are of Abraham carnally begotten, are therfore the chyldren of god, and therfore righte inheritours of goddes promyses, but suche onely apertayne and belong to Abrahams seede, whiche haue lyke sayth, as that was, wherby Abraham deserued to receyue the promise of god. But manye yf god vnder this fourme of wordes, had made his promise, to as manye as shalbe begotte of the shall my promise belong, then in dede myghte all suche as are of Abrahams carnall stocke, lawfully claime this glorious inheritance: But nowe when god this wyle sayde, about this time wyl I come, and Sara shall haue a sonne, he ment his onely chylde, and the same whiche shoulde be the chylde of sayth, whome god had for the same inheritance chosen furthe of many, not for his circumcisions sake, as whiche was not at that tyme bozne, but for his fathers saythes sake. Abraham after that tyme had by other wyues, chyldren, yet was Abrahams blessing promised vnto hym only in Isaacs name.

The text.

¶ But only this, but also Rebecca was with childe by one, euen by our father Isaac. For yet the chyldren were bozne, when they had neither done good, neither bad (for the purpose of god by election might stande) it was sayde vnto her, not by the reason of wordes but by the caller: the elder shal serue the yonger. As it is written: Jacob haue I loued, but Esau haue I hated. What shall we saye then: Is there anye vniuersalitye with god? God forbid, for he sayth to Moses: I wyl shewe mercie, to whomsoever I sheme mercie: and wyl haue compassion, on whomsoever I haue compassion. So speth it not then in manes wyl of willing: but in the mercie of god, for the scripture saith vnto Iheraa: euen for this same purpose haue I merced the by to shewe my power ou the, and that my name might be declared through out all the worlde. So hath he merced on whom he will, and to whome he wyl he maketh hard harted.

Rebecca was
with childe by
one, euen by
our father Isaac.

And as it was in Isaac, and other of the chyldren of Abraham, after lyke lofte and conbiction was it in Jacob and Esau. For this glorious inheritance of goddes blessing onely throughe carnall kynted beset vnto any, then shoulde it muche rather belong to Esau the elder sonne, than to Jacob the yonger. Isaac was father to them both, one mother at one tyme conceyued bothe, bothe were at one tyme bozne in their mothers wombe, & both were at one tyme deliuered, yet dyd god knowledg one, as his natural chylde, disinheriting the other, as a bastarde and vnlawfully bozne, saying: Jacob I haue loued, but Esau haue I hated. What was it then that thus leuered and made a difference betwixt these twinnes? Surely neyther carnall kynted, nor keepng of the lawe, nor yet circumcission. For of both beyng not yet bozne, befoze they had any thing at al done, either with the lawe, or agaynst it, it was sayde: the elder shal serue the yonger. And why pleased it god so, or what intended he in this dede of his to declare vnto vs? Surely nothing els but that noman shoulde either vpon hope of circumcission, or of the lawe chalenge the righte of this goddes promise vnles by faith he make hymselfe worthe to be taken among the chosen chyldren of god, and to be suche, as Isaac and Jacob were.

¶ That the purpose of God
by election
might stande.

Epistle of S. Paule to the Romaines. cap.ix. Fol.xrb.

For it is not carnal kynned, that maketh Abrahams children, but the choise of God. And if God refuse and reiecte the Jewes, as he once reiecte Elau, certainly to be descended of Abrahams stocke, nothing auailleth. But on the other syde, if God throughe the desert of fayth receiue the Gentiles to this inheritance, hurte is it none, though they to Abraham be of no carnal alliance, forsomuche as God by another way, by the title of adoption (I say) both acknowledge them for his owne children. For let any deuillish person wreste, that I now haue sayd, to this purpose, as though in men there wer now no fault, but y^e al the faulte is in God, who at his pleasure receiveth or refuseth suche as haue either of payne or pleasure nothing deserued: God forbid, that any man should conceiue suche a phantasye, nor let any manne so take that, whiche in the booke of Exodi is by God spoken, I wyl shewe mercy, to whom soeuer I shewe mercy, and wyl haue compassion, on whō soeuer I haue compassion, forasmuche as it lyeth not in mans wyl or runnyng, but in Goddes mercy, to attaine vnto saluacion, as whiche bothe despye in vayne & al in vayne laboꝝ we, vntesse God of his goodnes drawe vs, as in verbe he doeth suche, as it pleaseth him, though they nothing deserue it, and refuseth suche, as haue nothing so deserued. And yet of al this it foloweth not that God is to any mā wrongfull, but rather y^e he is mercyfull to many. Roman condemneth God, but for his owne offence, no man is saued, without Gods benefite, whiche benefite he vouchesaue to geue vnto suche as it pleaseth him, & yet in suche sorte, that he leaueth occasion, why men should for his merciful dealing thāke him, and thou nethelesse without occasion to complayne, if thou be geuen ouer to thyne owne leudenes. For God doeth not so harden mens heartes, that therby men are caused to discredite the gospel of Christ, but suche as throughe malice and stubbornnes refuse to beleue, vseth God as instrumentes to the magnifying of his great benefite, and to the setting forth of his mightie & glorious power. And so must that whiche in the booke of Exodi is spokē to Pharaō be vnderstāden: euen for this purpose haue I stered the vp, to shewe my power on the, & that my name might be declared througheout al y^e worlde.

What that
mercy there
Is there any
wroughte
ness with god

For a scrip-
ture sayth vs
to Pharaō:
raue for this
purpose haue
I stered y^e vp
tc.

Thou wylt say vnto me: why then blameth he vs yet? For who hath been able to resist his will: But I maie what, art thou, whiche disputest with God? That the worke say to the workman, why hast thou made me on this fashion? Hath not the potter power ouer the clay, euen of the same lump to make one vessel vnto honour, and another vnto dishonour? Euen so, God willing to shewe his wrath, and to make his power known, suffered with long patience the vessels of wrath, ordained to damnacion: and to declare the riches of his glorie on the vessels of mercy, whiche he had prepared vnto glory: whom also he called, not of the Jewes onely, but also of the Gentiles. (As he sayeth also to Iser: I wyl cal them my people, whiche wer not his people: and he beloued, whiche was not beloued, and her to haue obtained mercy, that had not obtained mercy.) And it that come to passe, that in the place where it was sayd vnto them: ye are not my people: there that they be called the children of the liuing God.

The text.

Of suche saynges some deuillish disposed person taketh occasion, and sayeth: if of whō soeuer he wyl he haue mercy, and whō he wyl he maketh hard hearted, what hath he then, wherein to blame vs? Syth his wyl and pleasure nowaies is able to resist, let him saye it to him selfe, & not to vs, if any sinne be committed. But heare now of the other syde, what may be sayd, Roman withstādeh his wyl (I graunt) yet is not therefore Goddes wyl

The paraphrase of Erasmus vpon the

cause of thy dānacion. No; did god in suche maner hardē þ heart of Pha-
rao, that he wrought the vice of stubbernes therein, but rather wheras he
wel knew, þ the arrogāt tyran was wel worthy sodenly to be destroyed, yet
blesed God toward him by litle & litle suche encrease of punishment, as he
might therin haue been amended: had not his malice been an impediment.
But through Gods gentle fauor bled in punishyng of him, his wicked
mynde became worse & worse. And therfoze the mans frowardnes God
turned to his glory. In this matter for the defēce of Gods righteousness
many thinges might be answered, but bryefly to say God hateth all haun-
nes & arrogancie. And what a greater point of arrogancie can there be,
then that a man most vile & abjecte should with God reason þ matter, en-
counteryng with him, as though he were his felowe: for who (I pray you)
could abide to heare the yearthē vessel quarrel with his maker and say:
why hast thou made me after this fashion: for as clay is in the hāde of þ
potter: euen so are we in Gods hādes, as by the prophet Elai þ Lord him-
selfe sayeth. The potter, as his mynde standeth, worketh some vessels to
serue for vile & vncleāly vses, & some other also appointeth he for honest
seruice. In whiche acte, what reason soeuer the workeman foloweth, therein
doeth he lawfully, & why he so doeth, vnnete it is that the clay should re-
quyre any cause. The clay of it selfe is nothyng els, but clay, wherof if þ
potter worke a comly & a wel fauored cup, for that his fayre shāpe ought
he to geue thanke to the craftes man, & yet to the vile & filthy clay is ther
no wrong done at al, if of it he made a chambze potte, or some other vessel
of moze vile vse. Likewyse is it of God, whiche leauyng mā in his sinne,
because he was so bozne, doeth him no wrong, as callyng man to right-
wysse life he therein sheweth his bounteous mercy & goodnes. In the for-
saken person it pleaseth God to shewe his iustice, to thentent he would be
feared, in þ approued, to thentent he would be loued, sheweth he his tre-
mercy. No; belemeth it any mā, of God for so doyng to exacte & requyre a
reason, no; why he calleth some one lately, & some other moze tyme. no;
why he dāweth one whiche hath not so deserued, and forsaketh another,
whiche hath deserued better. A muche moze base creature is mā, beyng
compared with god, then is clay compared with the potter.

So that then if it be an vnseme and a hiddeous presumption, that the
clay should with the potter prattle & reason his matter, how muche great-
ter arrogancie is it, for a man to talke of Gods counsels, whiche so farre
passe our capacities; that we therof haue, but euen as it were a shadowe
or a dreme: Begyn to beleue, & leaue thy reasonyng, & so shalt þ muche
rather vnderstand. Besides this remēbre þ the potter may be deceived, but
in God none error can be found. It is for þ ynough to beleue this, þ God
by reason of his almighty power, may at his pleasure do what him listeth,
and again forasmuche as he is about cōpatyson beste, do wyl he nothing,
but that whiche is beste. No; should he, because our vngodlines he tur-
neth to his honoz: therfoze of vs be blamed, but this rather should we take
as a sure pfofe of his excedyng goodnes, þ he suche mischiefe turneth to
good. It was not God, whiche made the an vncleāne vessel. But thou
thy selfe art he whiche hast made thy selfe filthy, through applyng of thy
selfe to vngodly exercises. Beside this if God accordyng to his wysdome

both

Is it so many,
what acte þ,
whiche dispu-
teth with god
that the work-
man say to the
workman, it,

Is not the
potter potter
ouer the clay
euen as the
same is apt, it,

Epistle of S. Paule to the Romaines. cap. ix. Fol. xvi.

both for the saluacion of the good, and gloꝝ of his name abuse thy ser-
wardnes cause hast thou none for þe to complayne. Lawfully art thou for
thy sinne punished, & through thine example the good people wil þe better
take hede, & whyles through thy blindnes and destruction they the better
perceiue, how greatly they are bound to the goodnes of God; they are w
more mery there encouraged to geue him thanks. Nothyng had Pha-
rago to wpte God withal, but of his owne naughtynes only perished, and
yet did that his stubberne malice among the Iewes highly auance
the gloꝝ of God. And what can there be, that they can repproue, if, as God
at that tyme deferred the destruction of Pharaon: so likewise now for a
season, not without great fauour he beate with and suffice þe vnabletyng
and sturdy Iewes beyng vessels, whiche haue right well deserued euen
out of hand to be crushed in pieces, to the intent that all the worlde shal
more clearly perceiue, that they are well worthy of damnacion, whiche
beyng so many wayes prouoked, amende not, to the ende þe bothe through
theyr punishment other shoulde feare almightie God, whom we may not
through continuance in synne prouoke to sure vengeance. & also more
plentifully to shewe the greatnes of his might and gloꝝ towarde good
people, whō he hath purged beyng before vncleane vessels, and reserved
them for holy vses: not for theyr circuncision or þe lawes sake, but through
the deserte of fayth, for whose onely sake they are called to this honoure.
Called (I say) not only of þe Iewes as we be, but also of þe gentiles, because
herein it is not by the whiche maketh inheritors, but the choyse of God.
For ought the Iewes to meruaile, that the gentiles, whiche were before
this tyme heathen & straungers to God, are now by adopcion receiued
into the numbre of Gods children, syth they them selfe long synce wer for
theyr offences done against God dispised, reiected, and as disinherited,
when yet afterwarde beyng sorry for theyr synnes and amendyng, they
wer through the great bountyfulness of God receiued into his fauor:
That this shoulde so be, witnesseth theyr owne prophete Esai, sayng:
I wyl call them my people whiche wer not my people, and her beloued,
whiche was not beloued, & her to haue obtained mercey, whiche had not
obtained mercey: so that this shal come to passe, that in the place, where
heretofore it was sayd: ye are not my people, there shal some be called the
children of the liuyng God. Why studge & repproue they that thyng in
other, whiche they them selfe haue already assayed: Why stande they not
rather in a watche & take hede, lest through theyr owne foly they become
againe, that they wer once? Why enuy they at them, whom they might
folowe, wer it not, they had more pleasure to strue, then to obeye:

Such so God
willing to
shewe his
mercy, and to
make his po-
wer knowne
suffered with
long patience
the vessels of
wrath, &c.

I wyl call the
my people
whiche were
not my people
psal. xc.

But Esai reithy concerning Israel: though the numbre of the children of Israel be **The text.**
as the sande of the sea, yet the remnant shal be saued. For he smytheth the worde vety-
ly, and maketh it shure in righteousnes. For a shorte worde wyl God make in peatch.
And as Esai sayeth before, excepte the lord of Sabbath had left vs seede, we had been
made as Sodoma, and had been likened to Gomorra.

Now if through mens owne stubbernes the greatest parte of þe worlde
perishe, yet to the fewe that wyl beleue, wyl God perfourme, as muche as
was promised to the whole numbre. And neuer shal the tyme be, but that
this inheritance shal haue his successors. This did the prophete Esai
speakyng of the people of Israel, without al colouryng clearly testifie:

The paraphrase of Erasmus vpon the

saing: If the numbze of the Israelites wer as many as the sand of the sea, and though through theyr owne foly as many also perished, yet shal there some allway remaine, whiche shal through fayth be saued. For be þe numbze of them that falleth from God neuer so great, yet shal not theyr fal make the promise of God vaine. When in promises are wont to breake theyr credence, but God is he, whiche wyl fully performe al that he promised, and that bytelsely and cōpendiously, not with decerte & falsely, but iustly and truly, for as the same prophete Esai sayd: the Lord in yearth wyl make a shorte woꝛde. Shadowes seme not cleare without suspicion of decerte, & the lawe selfe is ful of woꝛdes, promisyng, grossly representyng, cōmaundyng, thyeatnyng sometimes, & sometimes cōfertyng. But Christ beynge sent into the woꝛlde euen at once gaue al & performed þe was promised, opened al þe was befoze hidden in figures, & brought the great multitude of rules contained in þe law, to þe onely cōmaundement of charitie of the gospel. And thus spread he abroad the seede of his heavenly doctrine and gospel, whiche albeitt in many of my countrey men be vnfaythful, yet some are there, in whom it brought forth fruit. Againe the same prophete a litle befoze sayeth, had not the Lord of sabboth left vs sede, we had ben made as Sodoma, and likened vnto Gomozta. Wherefoze, though the most part of the Jewes fal from Christ, yet wyl not Christ suffice the true and natural seede of Abraham utterly to perishe.

Though the number of þe chylde of Israel be as the sand of the sea, &c.

It shal beough to all God make in perth

The text.

What shal we say then: we say that the gentiles, whiche followed not righteousness, haue overrunnen righteousness: euen the righteousness whiche cometh of fayth. Contrarywise Israel whiche followed the lawe of righteousness, could not attaine to the lawe of righteousness. Wherefoze: euen because they sought it not by fayth, but as it were by the woꝛkes of the lawe. For they haue stumbled at the stumbling stone. As it is written: beholde, I haue put in Sion a stumbling stone, and a rocke that men shal be offended at, and whosoever belueth on him, shal not be confounded.

Bynce this is so, what shal we say: Surely nothyng, but as the truth is, that is to wete, that the gentiles, whiche semed farre from righteousness, and without the ceremonies of the lawe, haue yet attained the true and persite righteousness, and not a Jewishe (whiche standyng in bodily thinges was nothing but a shadowe onely of christian perfection), but a holysome & an effectual iustice, whiche suche haue not, as for the woꝛkes of the lawe stande muche in theyr owne conceite, but suche as through an vnfaigned fayth submit and yelde them selves vnto God.

Israel which followed the lawe of righteousness could not attaine þe lawe of righteousness.

We may likewyse of the other syde saye that whyles the people of the Jewes with all theyr power folowynge the iustice of the lawe carnally vnderstanden, and sturly cleaue to it, with all theyr labour they came not vnto the very lawe of iustice, forasmuche as the same fel from Christ, wherunto as to a marke al þe darke sayynges of Moses lawe principally directed. Here some wyl say, how fortunèd all this, and how ended these purposes so diuersly: Without al doubte, because God abhorreth suche as are high minded, and geueth him selfe & his righteousness, to suche as are lowly & lowly. And therfoze þe gentiles by þe acknowledging of theyr owne diseale & an humble submission of them selfe to God, God receiued: þe proude Jewes of thother syde, whiche falsly vsurped þe title of righteousness, as theyr owne, bearyng them selfe bolde vpon theyr sabboth day keepynge, washynges, circuncision, and suche other small obseruaunces, dis-

paining

Epistle of S. Paule to the Romaines. cap. x. Fol. xiiij.

daiuing to receiue the yoke of sayth, hath God set at naught and refused because they denied Christ, and deliuered him which is the authoꝝ of life, to death: whiche thyng Esai long before knowyng, prophesied shoulde be, vnder this fourme, that Christ, who the law promised shoulde be a sautoꝝ, by reason of vbeleif shoulde be vnto the Jewes an occasion of stumbling, and that the same stone, whiche shoulde be to the good a sure and a strong defence, shoulde be theyꝝ vtter vndoyng, whiles they had rather by resistyng stumble at him, then with beleif to rest vpon him. For so by the prophete Esai speaketh God the father of Christ: beholde I putte in Sion a stumbling stone, and a rocke that men shalbe offended at, but whoso beleueth in it, shall neuer be confounded and put to shame, as one disapointed of that he loketh foꝝ.

For that haue
stumbled at: &
stumbling
stone, &c.

The. x. Chapter.

Brethren, my hertes desyre & prayer to God foꝝ Israel is, that they might be saved: For I haue them record, that they haue a zealous minde to God warde, but not accordyng to knowledge. For they being ignorant of Gods righteousness, and goyng about to stablish theyꝝ owne righteousness, haue not been obedient vnto the righteousness of God. For Christ is the fulfilling of the lawe, to iustifie all that beleue.

The text.



Al whiche thynges (brethren) speake I with great heauynes, because with all my heart I loue and would them well, if I were in any wyse able to do them good, being in leoparde of euerlastyng damnation. But now that whiche is the onely thyng I can do, in my dailie prayers made vnto God, my desyre & petition is, that they may once yet amend and not alway continue in suche byndnes. I can not vtterly excuse theyꝝ vbeleif, but yet in the de-

Brethren my
heartes desire
and prayer to
God foꝝ Israel
is, &c.

fence of theyꝝ fault some colour may be made and pꝛetended. As they are not in all pointes in suche sorte straungers to God, as the gentiles be, so muche the moze wishe I that theyꝝ rude beginnynges may once be made perfite, that whose shadow they haue foꝝ a season borne about with them in theyꝝ bodyes, of the same they may now come to the very truth. For albeit they with extreme deuillishnes fastened to the crosse the Lord, who was þe fountayne of al gloꝝe, yet this say I of them, and deny not, that to Godwarde a certaine zeale and loue haue they, but yet not accordyng to knowledge and right iudgement. For are they deceiued foꝝ lacke of a godly minde and purpose, but in the choysie and pꝛactise of life, they rúne farre awy. Now better is it to haue some minde to religion, then to be al without, and of God wel worthy wot that minde of theyꝝ in goodnes to be encreased, were it not that they to the grosse beginnynges of godly life so stubbternly cleaued, that they refused the true and perfite religion, and wot it not also they so vehemently requyred and aduanced euen shadowes and pictures of trueth, that the verye fountayne of trueth they vtterly dispised. For whiles they busily in dede, but yet vndiscretely descende and kepe Moses lawe, resistyng him foꝝ whom the lawe was prin-

They haue a
strawen minde
to Godward
but not accordyng
to knowledge, &c.

The paraphrase of Erasmus vpon the

They thought
themselves to be
holier than
others: but
their right-
eousness was
not born of
God: but of
the righteousness
of God. 11.

cipally ordained, they utterly fall euen from the whole lawe selfe. Keeping
of the sabboth day, circumcision, abstinence fro certayne kyndes of mea-
tes, the honnyng of dead carcases, fastyng dayes, the keepyng of high
feastes, were for this purpose made and decreed for a tyme, that fro suche
rude beginnynges men might by litle and litle growe bpwarde to true &
perfite righteousnes and from a certayne worldly righteousnes erre
and growe vpp to that, whiche is in all pointes goodly and perfecte. If
an ordinaunce be purposed and made for a better ende, vncleamyng is it
for loue of suche a meane, to dispyle the ende, for whiche the sayd meane
was appointed. But now stowardely so yet do the Jewes, whom albeit
after the publishyng of the righteousnes of God it becometh to forgoe
the carnal iustice of the lawe, yet so farreforth bolster they out & defende
they; olde, and at this tyme hurtful, and not onely superfluous iustice of
the lawe, that they not onely wyl not knowledg the heauenly righte-
ousnes of God. but also haupyng a confidence in they; ceremonies with-
stande and resist the gospel of Christ, wherevnto they ought by fapth to
submitte them selfe, if they euer minded to be truly righteous. For we
must by imaginacion conceiue as it were twoo kyndes of iustice: thone
wherof Moses was authoꝝ. the other wherof Christ was beginner. The
one standeth in ceremonies, the other in fapth and obedience. And as the
rude piece of tymbe is matter wherof an image is wrought, & as bloud
is the beginning of liuyng creatures to be brought forth by generaciō:
so is the iustice of the lawe a rude & grosse beginnyng of thother, whiche
is moꝝ perfite. And certainly extreme foolishnes is it, after that a man is
come to perfection, curiously to sticke styl in rudimentes. But now of all
Moses law, whiche is of it selfe rude & vnperfite, is Christ the fulfilling
and perfection, by whom thzough fapth, and not thzough circumcision.
we attaine righteousnes, whiche way to righteousnes is not onely open
for Jewes to entre therinto, but also to all true and fapthful beleuers.

This is the
fulfilling of
the lawe to
iustify at what
Belcor. 11.

The text.

For Moses witnesseth of the righteousnes, whiche cometh of the lawe, how that the
mā, whiche doeth the thinges of the law, shal liue thereby. But the righteousnes which
cometh of fapth, speaketh on this wyse: say not thou in thine heart, who shal ascende
into heauen (that is euen to fetch Christ downe from aboue) either who shal descende
into the deyth? (that is euen to fetch vp Christ againe from death) but what fapth be:
The worde is nigh the, euen in thy mouth and in thy heart.

The meane
whiche beareth
the thinges of
the lawe that
liue thereby. 11.

Both kyndes of iustice did Moses clearly expresse. For the temporal
iustice, whiche rested in ceremonies, to be kept but for a season, plainly set-
teth he out in the boke of p Leuites. sayng: kepe my lawes & decrees, this
who so doeth shal liue thereby. But the true & euertlastyng iustice, whiche
we by Christ thzough a liuely fapth obtaine, in the boke of Deuteronomi
expresseth he, when he sayth: neither say thou in thine heart, who shal as-
cende into heauen: for that is euen to fetch Christ downe from aboue.
Nor yet say thou, who shal descende and goe downe into the deapth of the
pearth, for that were euen to fetch vpp Christ againe from death. Of
whiche bothe sortes of questioners, forasmuche as they requyre of fapth
to haue an experiment, neither of both semeth to be true well.

But

Epistle of S. Paule to the Romaines. Cap. x. fol. cxviii.

But, whosoever vnfaithfully beleueth, is in suche popptes moze surely and better perswaded, the is one, which nedeth suche meanes to be taught with, either of this (I saie,) that Christ once descended from heauen, or els of this, that he nowe sitteth at his fathers ryghte hande, thoughe he nomoze shewe neither of bothe befoze mennes eyes. And though it be of men sene nomoze, yet beleueth he also, that Christ went downe to hell, and the thyrde daye rose agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remaineth, that we geue credence vnto suche, as saue the same. And to beleue this we nede not to seke ferre. The Jewes saue, and yet beleued not. Other heard, whiche saue not, and yet gaue they credence. The scripture recozdeyth the same, whiche straight after saythe: the worde is vyghe the, euen in thy mouthe and in thy hearte.

Shewe not þ
in thynk word
who shall as-
cend into hea-
uen, &c.

This same is the worde of saythe, whiche we preache. For yf thou knowledgest with thy mouth, that Iesus is the lord, and beleue in thy heart, that god raised hym vp fro death: thou shalt be saued. For to beleue with the hearte, iustitieth; and to knowledg with the mouthe maketh a man safe. For the scripture sayth: whosoever beleueth on hym, shall not be confounded.

The text.

And what worde is this, whiche scripture speaketh of: withoute doubt the worde of the gospel, which we beinge publisshers of this righte-
ousnes so preache, worketh in mennes soules present saluacion, so that
menne by saythe onely apply theyr myndes therunto. But howe is this
worde of the gospel in thy mouthe, and howe is it in thy hearte? yf thou
with thy mouthe confesse and knowledg the Lord Iesus, and with thy
heart vnfaithfully beleue, that god from death raised hym agayne to lyfe,
that we through hym beinge restozed to lyfe from the death of syn shoulde
hereafter lyue in cleannesse of lyfe, then shalt thou be laued. For with heart
beleue we, whiche is to ryghteousnes the very entray, but forasmuche
as, when nede requyrez, all men are bounde to glorifie Christe, to euer-
lastyng saluacion, it is not sufficient with heart onely to beleue, excepte
thou the same with thy mouthe confesse. Wp this seepe, that this matter
hangereth not vpon ceremonies, but vpon sayth. Whiche thyng Elai
also speakyng of Christe recozdeyth, saying: whosoever beleueth on hym,
shall not be confounded.

Yf þ knowe
signifieth thy
mouthe that
Iesus is the
lord, &c.

There is no difference betwene the Jewe and the Gentile. For one is lord of all
whiche is rich vnto all that call vpon hym. For whosoever bothe call on the name of the
Lord shalbe safe. Howe then shall they call on hym, on whome they haue not beleued?
Howe shall they beleue on hym, of whome they haue not heard? Howe shall they heare
withoute a preacher? And how shall they preache, except they be sent? As it is wyrtten;
howe beautiful are the feete of them, whiche bringe tydynges of peace, & bring tydynges
of good thynges. But they haue not al obeyed the gospel. For Elai sayth: Lord who hath
beleued our sayynges? so then sayth commeth by hearing, and hearing commeth by the
word of God. But I aske, haue they not heard? No doubt their soules went out into
all landes, and theyr wordes into the eares of the worlde.

The text.

In þ the prophet sayeth (whosoever) taketh he not away al differēce be-
twixt Jew & Gentile. And in þ he sayth, (beleueth) wout mētion making of
circum-

The paraphrase of Erasmus vpon the

For omnia
Lords of all,
which do right
vnto all that
call vpon him,

circumcision or suche other lyke, abolysheth he not vtterlye the ceremonies of the law: sayth only is requyred, whom euery man maye equallye entoye and haue. And god lykewyse is he, whiche is not only lord of the Jewes, but of all indifferently, whose bounteousnes is not so narrow, and straitte, that it can no farther teache, but onely to the Jewes. so that among the the same is vtterly wyne out, but without ende is his goodnes plentifully flowyng furth not only vpon this nacion or þ, but vpon all people of any countrey, what soeuer they be, so that with a sure trust in god, they despyze his helpe. The prophete Michas also affirmeth the same, sayng: Whosoener cal vpon the name of the Lord, shalbe saued. In the prophetes sayng no kynde of men is there excepted. But euery mā, whatsoeuer he be, be he either Jewe, Gentian, or of any nation els, yf the same with a sure confidence call vpon the name of god, he shalbe saued. And on the other syde, whoso calleth not vpon his name, shall vtterly perishe. Howe vpon hym blyeth no man to cal, or to despyze his help, in whom he hath conceived no truste.

They be that
they beleeue of
whome they
haue not
heard.

But who wyll in hym put any trust, of whom he neuer erst heard speaker. Againe how can me heate speake of an other, vntles ther be some, to preache the name of hym, whiche is in suche sort unknowne. And as for apostles, howe can they preache, vntles they by hym, to whom the gospel apertayneth, be sent so to do: of whome the same prophet Esai makynge mencion sayeth: howe beautiful are the feete of them, whiche preache tydynges of peace, and bryng tydynges of good thynges. By whiche wordes ye heare and perceiue, what Christes messengers are commaunded to preache, neither circumcision, as ye see, nor yet keepyng of the Jewyshe Sabbath day, but peace, whiche after that oure synnes are through fayth forgyuen, by mutuall charitie loyueth vs together in Christ, and to preache suche good thynges, as because they are of themselves naturally good, are in all tymes and in euery place good.

So els faith
encreaseth by
hearyng, and
heryng com-
meth by the
word of god.

And yet notwithstanding this wonderfull benefite of god, which hath so vlyd all meanes to call euery nation to euerslastyng blyss, that none is ther, but the same hath hearde of the ioyfull tydynges of the gospel: all yet beleeue not the gospel. But that it should so be, the same prophet Esai long befoze sayde, (speakyng in the person of the apostles: Lord who hath beleued oure sayynges. For euen among the Gentiles but very few beleeue the gospel, if they be copared to the multitude of suche, as beleeue not. The byefines of this our matier hertlye comprised is this then: yf calling vpon the name of the lord wyke oure saluacion, yf suche as beleeue not, cal not vpon hym, a playne pfofe is it, that fayth is specially requyred, and not circumcision. Howe is not fayth in mannes soule conceived by experience, but by the preachyng of the apostles, that is to saye, not by the eyes, but by the eares, throughe whom as meanes the gospel of Christ is powred into the obedient soule. Syrth now then the bygght beames of the gospel hath lyghtened all the worlde, so that Christes name is throughe knownen, what meaneth this, that so fewe of the Jewes gyue credence thereto. Canne they saye for theyr excuse, that they of Christe haue heard nothyng.

Epistle of S. Paule to the Romaynes. Cap. v. fol. cxiij.

As, for nowe se we that fulfilled, whiche Dauid prophesied of before, whē he saide: Their sounde went out into al landes, and they; wordes into the endes of the worlde.

But I demaunde whether Israel did knowe or not: fyrst Moyses saythe: I wyl prouoke you to enuye, by them that are no people: by a falshe nation I wyl anger you. Esai after that is holde and sayth: I am founde of them that sought me not: I am manifested vnto them, & asked not after me. But agaynst Israel he sayth: Al day long haue I stretched furth my handes vnto a people that beleued not, but speaketh agaynst me.

The text.

Then spke the Chyiste so many hundzed yeares gone was in prophesies promysed, and nowe throughtout all the worlde by his apostles mite and conuenient witnesses preached, and they; preaching with so many miracles confirmed, can the Jewes for themselves colourably saye, that they knowe not Chyiste? As, for they sawe the lyght, but malice blynded they; eyes. They hearde the gospel, but rancout and enuy stopped they; eares. Rather had they heare malyce and displeasure agaynst the Gentiles called to euerlastyng saluacion, than to solowe they; sayth. Both which two thynges, & is to wytte, that the Jewes should reiect the ioyful tidynges of gods worde, & that the Gentiles should receyue it, was long before prophesied of by Moyses & also Esai: of which two, the fyrst in the booke of Deuteronomi in a song maketh the lord beyng displeased with the vbeleuyng Jewes, this wyle to speake: I wyl prouoke you to enuye by a very vile nation, whiche heretofore in comparison of you, hath bene acounted for no nation, & for so muche as ye thynke your selves to be wylse, I wyl anger you with a kynde of people, which in your iudgemēt is falshe and beastlye, therby to make you more enuious. And Esai, whiche prophesied after Moyses tyme, without all feare playnly sayeth, that god more accepted the Gentiles obedience, then the Jewes stubbernes. For on this wyle speaketh he in the person of Chyiste, I was found of them, that sought me not, and playnly appeared vnto them, that asked not after me. Suche a glorious witness beareth god vnto the Gentiles sayth. But agaynst the people of Israel, whom muche rather it becomed to embrace the sayth of the gospel, what sayth streyght after the same Esai: Al the daye long haue I stretched furth my handes vnto a people, that beleued not. I sente them prophetes, them murdered they by, my selfe with sundry miracles prouoked them to goodnes, in steede of thanks, they saied, the deuill is in hym, and by the power of Beelzebub chief deuyll worketh he these wonders. My humblenes they despised, and my myghtie power toke they in a wrong sence,

I wyl prouoke you to enuye, by the that are no people.

I am founde of them that sought me not, I am manifested vnto them, that asked not after me.

The paraphrase of Erasmus vpon the

The. xi. Chapter.

The text.

If I saye then: hath god caste away his people? God forbid. For euen I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin. God hath not caste away his people, whiche he knewe before. Woe ye not, what scripture saith of Helias, how he maketh interce-
 sion to god agaynst Israel, saying: Lorde they haue kyled thy proph-
 etes, and haue digged downe thyne alters: and I am left alone, and they seeke my lyfe.
 But what sayth the answer of god vnto hym? I haue reserved vnto my self seuen thou-
 sand men, which haue not bowed their knees to the image of Baal. euen so also at this
 tyme is there a remnant left, accordyng to the election of grace. If it be of grace, then
 is it not nowe of workes. For then grace is no more grace. But yf it be of workes, then
 is it nowe no grace. For then were deservyng no deservyng. What then? Israel hath not
 obtayned it whiche he seeketh, but the election hath obteyned it. The remnaunte are blyn-
 ded, accordyng as it is written. God hath givn them the spirite of vnguentnes, yces that
 they should not see, and eares that they should not heare euen vnto this daye. And Dauid
 saith: Let there cable be made a snare to take them with all, and an occasion to fall, and
 a reward vnto them, let they: yces be blinded, that they see not: & bowe thou downe
 they: backe al waie,



I saye then
 hath god cast
 away his peo-
 ple: god for-
 bid,

Woe ye not
 what scrip-
 ture saith of
 Helias, howe
 he maketh in-
 tercession.

Unto what ende praye all these my wordes? Se-
 they to teache, that the Gentiles whiche were be-
 fore this tyme to god strangers, are thowghe
 sayth taken into goddes familie, and that the peo-
 ple of the Jewes, whiche was by god fyrste cholen
 oute, is through vnbelief bitterly refused: No not
 so: for vnkely is it, that god hath nowe bitterly re-
 fused that nacion, which he hath hitherto gently &
 gladly knowledged, as his cholen people. If god
 had thowghly refused the whole nacion, then should not my selfe, by kin-
 red an Israelite, lineally descended of the stocke of Abraham, and apper-
 tainyng to the tribe of Benjamin, at this tyme preache Chyrie. So sette
 are we from this, that god hath refused vs, that euen when I for zeale of
 the law persued good people, then god called me furth to preache his gos-
 pel. At lest wyse that ye forget not, whiche is red in the thirde booke of the
 kynge, where the prophete Helias speaketh vnto god complaynyng vpon
 and blamyng the Jewes wickednes, saying: Lorde they haue kyled thy
 prophetes, and ouerthrowen thyne alters, I am left alone, and they seeke
 for my lyfe. After whiche vnnmercifull crueltie it myghte seme, that god
 would bitterly haue caste of his people, as desperate and paste all amend-
 ments. But what was by god answered to Helias? I haue reserved vnto
 my self seuen thousande men, whiche haue not bowed they: knees vnto y-
 ddoll of Baal. As then at that tyme god refused not al his people, but of
 so many euill left a certayne nountber to honoure him: after the same sorte
 happeneth it nowe. For the whole people of the Jewes hath not god suffe-
 red to be estranged from him, no more then he hath suffered the reste be-
 lyde to perishe in they: synnes, albeit of bothe people very fewe are they,
 whiche do beleue in comparison of them, that refuse so to do.

But yet of his goodnes hath god saued some, neither because they were
 Jewes borne, no; yet because they kepte Moses lawe, but because he of
 many

manye hath chosen them furthe, vpon whome his pleasure was to shewe his bountifull grace and mercede. Howe yf he so dyd of his owne bountifull merce, and not for theyr desertes. let it not be imputed vnto theyr wo:kes. For that, whiche is giuen a man for his labo:r, is rather, as hy:ewages, than a free gyfte. But that, whiche is giuen to such as deserue not, that and none els is a free gift. Yf the desertes of wo:kes be once accounted, then is a benefite, no longer a benefite, but should muche more be called a rewarde. What happened then? Surely this happened, that the same, whiche the people of Israel vpon confidence of the lawe intended to obayne, for lacke of belief they went there without, so that such onely obtayned, as were of goddes election, and not they, whiche belonged to the circumcised stocke. To such as were not chosen by god, neither circumcised, nor hepyng of the lawe anayled, but they were in malice so far furth blinded, that vpon sighte of so many miracles they gaue no credence, sepyng with theyr bodely eyes Christ, whome they had so long looked for, yet with the eyes of theyr harte sepyng hym not at al. And that we now see done and are for the same cause, the prophet Esai long before prophced, should be. Because they refused the holy and humble spirite of Christ, therfore hath god giuen them the spirite of vniquietnes bothe roughe, boytseoule, and vnculpe, so that the wonders they behelde with theyr eyes, they deny styl, as though they sawe them not, and that they heare with theyr eares, no more moueth them, than yf they hearde them not. Suche were they in tyme past to the prophetes, such were they to Christe hymselfe, such are they vntil this daye towarde the preachers of the gospell.

If it be of
grace than is
it not now of
wo:kes?

Israel hath
not obtained
that which he
seeketh, but of
election hath
obtaind it.

This also Dauid replenished with the spirite of prophcie sawe long before, and for theyr great stubbernes in this behalfe agaynst the will of god, prophcieth destruction mete for such a frowarde people. Let theyr table (sayeth he) become a snare to take them withal, and an occasion to fall, and into punishment be we for such a dedes, let theyr eyes be so blinded, that they see not, and alwaye bowe downe theyr backs, because they woulde not pleasauntly vse that whiche was layd before them, and refused such thynges, as they presently sawe and hearde, and were without al goodly regard to loke vp to heauenwarde, and knowledge toward their makers benefite. but gynging themself wholly to the grosse meaning of the lawe, disdain heauenly doctrine, and in regarde of thynges transitory, despisen that, which is euertlasting. The Jewes care about in their handes the bookes of Moses, and vnderstande them not: they reade the prophetes, and denie, that in them is promised. But wherto maketh this? some man will saye: they are blindfolded, they are snared, they be bowed downe, and become deafe.

And Dauid
sayd, let there
table be made
A snare, &c.

¶ I saye then haue they therefore stumbled, that they should utterly fall awaye together? God forbid, but through theyr fall is saluation happenyd vnto the Gentiles, for to prouoke them withall. Wherto: yf the fall of them be the riches of the worlde, and the multiplying of them the riches of the Gentiles: howe muche more theyr perfidies? I speake to you Gentiles, in asmuch as I am the apostle of Gentiles, I praye magnific myne office, yf by any meanes I maye prouoke them, whiche are my flesh: I might save some of them. For yf the casting away of them be the recedding of the world, what shall the recedding of them be, but life agayne from death? for yf one piece be holp, the hole heape is holp. And yf the roote be holp, the branches shall be holp also.

The xxiij.

The paraphrase of Erasmus vpon the

*I sape then
thou that thou
sape a righte
thou shouldst
directly fall a-
way together*

*I speake to
you Gentiles
in as much
as I am the
profit of the
Gentiles.*

*For yf one
piece be holpe
y whole heap
is holpe.*

Are they so fallen from god, that all hope of rylung agayne is passed? No not so. But rather this fall of theys chaunced but for a tyme, and for you, whiche are Gentiles it luckely so chaunced, because theys fall was the occasion, why you were called to lyfe euerlastyng, that through your example agayne the Jewes at the ende of the world myght be moued to godlye religion: that as theys fallyng from Chyriste opened y waye for the Gentiles to come to Chyriste: so shoulde your sayth yf it were for nothyng, but for enuye, prycke yet the Jewes forwarde to beleue as ye do. Nowe yf theys fall occasionally so greatlye profyted, that the Jewes forsakyng and fallyng from Chyriste caused not onely no hurte, but rather that the doctrine of the gospel was preached among many moze, whyles that in steede of a fewe fallyng awaye, the gospel was spred abrode among al, so y the losse of one nacion got vnto Chyrist so many naciōs, how muche moze shal the world be enryched, when that nacion also beyng through your godlynes prouoked, shal be ioyned to the other? You speake I vnto, that are Gentiles, as myne owne disciples, for so muche as I am sente to preach vnto you, though I my self be a Jew bozne. And albeit I for your sakes leaue nothyng vndone, yet will I moze endeuoure to auance the office comited vnto me, and to allure as many of you as I can to Chyriste, and not only so, but also make you worthy of Chyristes seruice, yf by suche meanes I maye prouoke my contrep men, (whom as touchyng carnall auiaunce I maye so cal, albeit in saythe onelyke,) to folowe your godlynes, though it be but euen for enuye and malice, as the properitie of them is to be gyuen to a talowse: that yf I cannot byyng all home to goodnes, some yet maye be saued. And as I am despyrouse of their amendment: so knowe I, that ye also despyze the same. For yf by thorracion of the Jewes castyng of, al the world els was brought into goddes fauer, because that whyles they fell from the fauer of god, the Gentiles were by goddes goodnes receyued therinto, that is to say, yf theys great hurt and losse became good to the world, howe muche moze good were it, yf they beyng now estranged from god, were through sayth receyued vnto hym, lyke men restored from death to lyfe agayne: that finally, when the number of the saythfull is thoroughly fulfilled, there remaine nothyng, but the resurrection of bodies: For though of the Jewes some are vngodlye, we maye not therfore despayze of al. Yf the Gentiles far from god myght through goddes callyng be broughte to persite religion, what let shoulde ther be, but y naciō, which had holie fathers, & beginners, maye lykly be called & brought to the saythe agayne. Muche moze with reason agreeable is it, y of the good, good shoulde be bozne, for so muche as al me for the moste parte resemble that begynnynge, from whence they are descended. Yf the leaue be holpe, nedes muste the whole bache, whiche is therewith seasoned, be holpe and cleane. And yf the roote of the tree be holpe, likely it is, that the branches of the same, be lykwyse holpe. The Jewes haue bothe of kynted & naciō Abraham theys begynner, whose sayth god allowed: and what let is there, but that they maye resemble theys fynde parentes sayth? Yf they this do not, then are they not his newewes, no moze thā the branch plucked from his stocke is any longer nourished with the sappe of the roote.

Through

Epistle of S. Paule to the Romaines. cap.xi. Fol.xxri.

Though some of the branches be broken of, and thou being a wilde Olive tree was graffed in among them, & make partaker of the roote and fatnes of the Olive tree, booke not thy selfe againe the branches. For if thou booke thy selfe, thou bearest not the roote, but the roote the. Thou wilt say then, the branches are broken of, that I might be graffed in, thou sayest wel: because of unbeliefe they were broken of, and thou stoodest fast in feyth. We not high minded, but feare. For saying that God spared not the natural branches, take hede, lest it come to passe, that he spare not the also.

The text.

Now if we see branches to be plucked from the stocke, wherupon before they did naturally growe, muche lesse metuaille is it, if suche be plucked of, as are but graffed vpon another. Then if thou see þ Jewes, which springing out of the roote of the true Olive, for lacke of beleeif broken doune and plucked fro the stocke, so that now to them the roote doth no good; and thy selfe contrary wyle, wheras thou springest out of the wilde Olives roote, graffed into the right Olive, not by nature, but by the wyl and kunnyng workmanship of God, so sette and planted among his verpe branches, that þ being take out of thyne unfruitful stocke art becomen felowe and partaker of a straunge roote, and wheras others boughes, whiche in the same tree growed, are now cutte of and withered awaye, & thy selfe with a newe iuice lusty and plentiful, take hede and beware that thou therfore foolishly rise not in thine owne conceite, and disdaine other branches, whō thou seest cutte of. If thou vnoydetly rise in thine owne phantasy, if thou growe proude, and therewith be puffed vppe, haue this in mynde, that the roote beareth the, and not thou the roote.

Thou being a wilde Olive tree wast graffed in among the Jewes, make partaker of fatnes of the Olive tree.

Beware that no such sonde imagination come into thy head, to thinke this w thy selfe, the natural branches wer broken of, because I should be graffed into the stocke. Thinke not þ they wer for thi sake broke of, but therupon in debe folowed it, þ thou werest graffed in. And yet herein sayest thou wel, that they were broken of, wheras they growed out of the roote, but marke why they were after suche sorte broken of. Without doubt for lacke of fayth lye they on the grounde and are treade vnderfoote, thou through fayth abidest fast vpon the tree. Reioyce not at other mens miserie, but by theyr cull chaunce rather learne to be lowely and sobye, & by theyr punishment learne, what is to be feared, if thou likewise offende. For if thou well see, þ God spared not the natural branches, & that it nothyng auantaged them, that they being descended from good and holy fathers, peculialy belonged to the people of God, great cause hast thou to feare, lesse he spare not the, if thou with arrogancy and vnkindnes displease him. Learne by theyr fall, what thou must beware of. Lette not thy state cast the in a pryde, but rather put the in remembrance of the goodnes of God shewed toward þ. Good cause hast thou for thy welth to be glad, and good cause hast thou also to rendre God thankes, but without cause art thou to reioyce of theyr fall. They are for theyr deserte cut out of the stocke, and thou without thy deservyng art graffed in it.

These branches be broken of, that I might be graffed in.

Beholde therefore the kindnes and rigorour of God: on them whiche fel, rigorour: but towards the, kindnes: If thou continue in his kindnes. Or els thou shalt be hewen of, and they againe, if they abide not wyl in unbeliefe, shall be graffed in againe. For God is of power to graffe them in againe. For if thou wast cutte out of a natural wilde Olive tree, and wast graffed contrarye to nature in a true Olive tree. How much more shall the natural branches be graffed in theirowne Olive tree againe.

The text.

The paraphrase of Erasmus vpon the

*Remember if
thyndes, if
continue in his
hypocryse.*

Considre in God both his mercye, and his exacte iustice, and by the one learne to be thankfull to God, and by the other forget to be proude and disdainful. Of Goddes exacte iustice the Jewes selte example, whiche from theyr fyist state fel to suche blyndnes, that Christ for whom they so many peates looked, they maliciously and cruelly persecuted. Of Goddes great goodnes hast thou whiche arte a Gentile, a playne experience, in that he of his goodnes made the of that blissefull life partaker, who neither thy heathen stocke, neither thy wicked life in any wise deserued. Once hath God freely forgiven the offences of thy former life, once art thou through Goddes fauor receiued into the numbre of his chyldre, but yet art thou so receiued, that as thou without thy deserte wert called vnto it: so through thyn owne foly thou mayest againe fal from it. God wyll fro the beynge vnthankful withdawe his gifte, vntesse thou knowledg his goodnes, & vntesse thou mekely vie his benefite. Thy vkindnes wyll lose al that his goodnes gaue. Thy pryde wyll destroye, that thy obedience wonne.

*Thou shalt
be hewen of
e they againe,
if they abyde
not still in an
belief.*

In whiche pointes if thou be not ware, thou shalt fro the true Olive, in whom thou art now planted be againe cutte out. Likewyse the Jewes if they chaunge and forsake that which deuideth them from God, (I say) theyr vbelief, they shall into that tree be new planted, from whence they were cutte. So that sayth shall to that place restore them againe, from whence through vbelief they wer once deposed. For if thou whiche wast prophane and cursed, beynge as it were cut out of the wyld Olive, contrarye to nature be grafted into the true Olive, how muche rather wyll this be done, that the Jewes, whiche came of good parentes, come to theyr kynde, and be planted into that good stocke againe, from whence they were cutt.

The text.

I would not that this secreete should be hid from you my brethren, (lest ye should be wylle in your owne conceytes) that partly blindnes is happened in Israel, vntill the fulnes of the gentiles be come in; and so al Israel shalbe saued. As it is written; there shal come out of Sion he that doeth belue, and shal tene away vngodlines from Jacob. And this is my couenant vnto them, when I shal take away their synnes. As concerning the gospel they are enemies for your sakes; but as touchynge the election, they are loued for theyr fathers sakes.

*With the ful
filling of the
gentiles be
come in.*

I wyll byethen open vnto you a hidden mystery, whiche should pauermenture not be spoken of at al, wer it not that the same is for you very expedient to be knowen. lest ye proude take to muche vpo you, forsomuch as ye thinke your selles to be sette before the Jewes. The blindnes I spake of, wherunto the Jewes are fallen, neither fell vpon the whole nation, nor shall continue styl. Of them many knowledg Christ, the rest shal so long continue in theyr blindnes, vntill that the numbre of gentiles be thoroughly filled vp, whiche through the Jewes fal haue had an entry into this condicion. But when after long tyme they shal see all the whole world to flozish in the sapth of Christ, that they in vaine looke for theyr Messias, and that theyr cytie, theyr temple, theyr sacrifices, and all theyr whole nation is disperfed and scatered abrode, through the light of vnderstandynge, they wyll at the last begyn to knowledg theyr errour, and wil

Epistle of S. Paule to the Romaines. cap.xi. Fol.xxviii.

wel vnderstande that Christ is the very true Messias. So that albeit some of them are now growen out of kinde, yet shal then the whole number of the Israelites be saued. Then shal they for good shil be called right Israelites, when with the sight of fayth they shal begyn to se that Christ is bothe God and the sonne of God, and thzough theyz strength in fayth, moze then vpon any confidence in woikes, wresle out with strong hande the benediction of God.

And so shal
all Israel be
saued.

And because ye shal beleue this the better, the same was also by þ prophete Esai long befoze sayd. Bothe were prophecied of, that is to wete, bothe that they should fall, & also rise againe and amende: the one see we already done, so þ euen þ thyng self cōfirmeth & establisheth þ prophete, thozether with like fayth we loke hereafter to ensue. The prophete is this, there shal come out of Sio he that shal deliuer, and shal turne away vngodlynes fro Jacob, and this is my couenaunt with them, when I shal take away theyz synnes. With this nacion made God once a couenaunt, whiche beyng surely made and decreed, though some make them self unworthy of Goddes promise, yet for theyz unworthynes God wyll not suffer his promise to be bitterly bayne. Some shal yet remaine, that shal receiue the whole stockes right. For notwithstanding they are fallen from the grace of God, yet are they not so fallen, that they can not be recōfild. As many of them as receiue not the gospel of Christ, but cleaue styll faste to the letter of the law, are euē þ enemies of God, & that (but be not proud of it) turned you to good, for vpon theyz refusal and forsaking of the gospel, the same was to you by so muche þ rather offered. But yet in asmuche as they are descended of godly and holy parentes, and are that nacion, whom among all other God chose out peculialy for him selfe: for theyz sakes God greatly regardeth them, so that if they amende, they shal the rather be receiued into his fauor, because that, whiche we now preache, God long synce promised to theyz foze fathers.

There shall
come out of
Sion he that
shall deliuer.

For beuely the giftes and calling of God are suche, that it cannot repent him of them: for lyke as ye in tyme pasted haue not beleued God, yet haue now obtained mercy through theyr unbelcif: euen so now haue they not beleued the mercy, which is hap- pened vnto you, that they also may obtayne mercy. For God hatly wrapped all nations in unbelcif, that he might haue mercy on al.

The terte.

For God doth not in suche sorte promise to do any thyng, noz in suche sorte fathereth his childezen, þ he after forthynkyng him self, wyl chaunge his putpōse, as men are wont to do. God cannot be chaunged, but rather as he cannot be deceiued, so wyl he not be soz for that he hath done. As sone as the Jewes no lenger refuse him, then wyl he of his syde remembze his promise. There is a chaūge in al thinges. As at theyz fal therfoze thou shouldest not reioyce, if thou therby wōne: so shouldest thou be glad of theyz amendment. For þ ye were once the same al the Jewes welnigh are now, that is to say, vnfaythful to God: & yet did not God refuse you for euer, synce we now of his mercy see it done, þ as vpon theyz refusal made, ye were receiued, so now suffereth God them for a tyme to be out of his faythful household & congregacion, whyles ye be receiued into it, þ they

The giftes &
calling of
God are such
that it cannot
repent him
of them.

The paraphrase of Erasmus vpon the

in tyme to come through the calling of God amendyng theyr life, may as ye do, obtaine Gods mercy, whiche God doeth, because neither should reuile other, but eche be of other gladd, findyng like mercede at Goddes hande. For so doeth God by his vnspcakable wysedome rule and ordyr all thynges, that no kynde of men should be free from synne: not that he is authoꝝ of the same, but that for a reason he suffereth men through theyr owne faultes to fall into synne, that when they know theyr owne offences they may wel perceiue, how that they are saued, not for theyr owne desertes, but through the free mercede of God, lest they otherwyle might waxe proud. And whyles he this doth, so farre is he fro puttynge euil into mens myndes, that of his goodnes in a meruailous sorte, other mennes euil he turneth to our good.

God hath
byppes all
nation in
belief, that
he
might haue
mercy on all.

The seete.

¶ The depenes of the riches both of the wysdomes knowledge of God: how vnsearchable are his iudgements, and his wayes past findyng out: For who hath knowen the minde of the Lord: Or who hath been his counsaillour: either who hath geuen vnto him first, and he shalbe recompensed againe: For of him and through him, and for him, are all thynges, In him be glory for euer. Amen.

¶ The depenes
of the riches
bothe of the
wysdomes and
knowledge
of God.

But into this secrete pointe happily I entree moze deapely, than is mete for any manne to do among men. But am with consideration of the vnspcakable way and counsel of God, as one assuured, that whereas I cannot expresse the same, this exclamation make I, ¶ The depenes of the most aboundaunt and overflowyng wysedome of God, how vnable are mens wyttes to searche out and conceiue his iudgements, how vnmete are mens wittes to fynde out his wayes: For who euer knewe the minde of the Lord, or who was at any tyme his counsaillour: What man is there, that fyrst prouoked him with any good turne, in suche sorte, that the benefite of God geuen to him againe, may seme a rewarde & wages geuen for his well deservyng: In suche sorte prouideth God for our saluacion, by suche meanes in dede, as mennes wittes are not able to finde out, but yet so wel, that it cannot be amended: in suche condicion his pleasure is, we should of his benefite be partakers, that for the same we should for no parte therof thanke our selues. If any euil be, for that may we thake our selfe. All the goodnes that euer is, of him cometh it, as from a fountaine, by him as authoꝝ are all thynges geuen, in him be they, as keeper and defender of his giftes, because no manne should of this praise presumptuously take vpon him any parte, syth the begynnyng, myble, and ende, belong to him, to whom for the same, honour, praise, and glory is due for euer, of whiche glory it is vnlawful for any man to chalenge any parte.

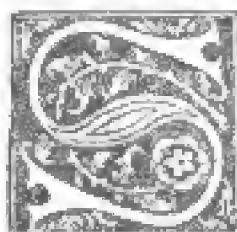
¶ Of him, and
through him,
and for him
are all thynges.

The

The xii. Chapter.

I beseeche you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable unto God, whiche is your reasonable ser-
 uing of God, and fashion not your selues like unto this worlde: but be ye changed in
 your shape, by the renewing of your minde, that ye may proue what thing that good &
 acceptable, and perfect wyl of God is. For I say (through the grace that vnto me geuē
 is) to every man among you, that no man stande hye in his owne conceite, more then it
 becometh him to iudge of him selfe, but to iudge of him selfe, that he be gentle and so-
 bte, accordyng as God hath geaue to every man the measure of sayth.

The text.



With now then by the goodnes of God ye are from your
 olde supersticion brought to persite religion, and for ye
 are deliuered from the burdaine of Moyses lawe, I heart-
 tely beseeche and pray you brethren, for the great mercies
 sake, whiche God hath diuersly shewed, and styl sheweth
 towardses you, whose free goodnes ye should thanke
 for the welthy state ye stande in, that ye hencefoorth vnto him offre suche
 sacrifices as become your professiō, not gootes, shepe, or oxen, whiche as
 the Jewes and Papyrns custome is, are chosen out, as cleane bestes,
 and meete for diuine sacrifice. Ye haue in suche grosse sacrifices vntill
 this tyme sufficiently had your wyl, hencefoorth requirerh God of you
 fatte vnlke customes, another kynde of worshippyn, with other newe
 sacrifices, that is to say, that ye vnto him offre enen your owne bodyes,
 not makynge them lame, but subduyng your naughtie desyres in them,
 not offeryng vnto him dead bestes, but a liuyng sacrifice, in al pointes
 pure and holy, thankeful and acceptable vnto God, a reasonable sacri-
 fice, a sacrifice (I say) of the soule, and of no brute beast.

Make your
 bodies a
 quicke sacrice
 free, holy and
 acceptable vnto
 God.

As long as the carnal lawe continued, God was contented that corpo-
 ral bestes should be offered vnto him. But after that the lawe once be-
 came spiritual, with spiritual sacrifice worshippye him must we. In steede
 of a calfe, kyl thy proude thoughtes, in steede of a ramme, kyl thy seruent
 malice, in steede of a goote, burne vpe thy fylthy lust, in steede of doones
 and turtles, sacrifice vnto God thy fraille and wanton thoughtes. These
 and none els are mete sacrifices for chrystian men, these are the sacrifices
 whom Chyist gladly receiueth. God is a spirite, and with spiritual obla-
 tions is his fauor wonne. For requirerh he so muche to be honoured
 with ceremonies, as to be embraced with a pure hearte and mynde. In
 steede of circumcision, cutte out of thy mynde superfluous and vilenieng
 desyres. In steede of keepynge thy sabboth, kepe thy minde quiet fro trou-
 blous desyres. Chyist for our sakes once offered him selfe, mete is it that
 we againe offre our selues to him.

Ye purchase
 god in your
 shape by the
 renewing of
 your mynde.

And then wyl this colowe, that as ye are takē out of this worlde, and
 haue betaken your selues to an heauely professiō, so shall ye in life and
 myndes dissent all together from your olde state, and as muche as maye

The paraphrase of Erasmus vpon the

be, altered into newe and heavenly men, though not with bodies immortall, yet at lest wylse with newe bespyres of myndes, so that hencefoorth no suche thyng shal please you, as cycled people, and suche as are geuen to transitory pleasures, doe greatly esteeme, but bespyre onely suche thynges as please God, nor be any longer vnder the Jewische rules of menne, but in all your bespyres, and in all your doynges, hang at the wyl and gouernance of God, whiche regardeth no grosse thyng, nor that whiche is vnpersfite, but that whiche is persfite good, and acceptable, and for Goddes honout and godly religion meete and conuenient.

Among them that sette by the world, a custome it is, that suche as are welthy, disdaine the pooze, he that is pooze enuypeth the riche man. But I commaunde euery one of you, whosoever he be, be he riche, or of the common sorte, so that he be of the chystian flocke, and taken out of the fellowshippe of this worlde, that though pryde he thynke nomoze of him selfe, than is becomyng, but that he be of a iobze and of an humble mynde, that fyrst he take nomoze vpon him, than is meete, and nexte remembre, that all that he hath, was geuen him by God, not for his wykses, but for his faythes sake, & geuen, not therewith to please him selfe, but with the same to do euery man good.

God doeth in sondry wyse bestow his gyses, lest either one should disdain at an other, or lest any man might thynke him selfe sufficiente, but let brotherly charitie make eche mannes gysfe comen to all other.

Worlde say, ac.
 so many man
 among you
 that no man
 stande high
 in his owne
 conceite, &c.

The farte.

For as we haue many members in one body, & al members haue not one office: so we being many, are one body in Chyist, and euery manne among our selues one anothers members. Seeyng that we haue diuerse gyses accordyng to the grace that is geuen vs to be: if any man haue the gysfe of prophete, let him haue it, that it be agreyng vnto the sayth. Let him that hath an office, wayte on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, geue accombaunce to his exhortacion. If any man geue, let him do it with singleness. Let him that ruleth, do it with diligence. If any man beue mercy, let him do it with cheyrefulnes. Let loue be without dissimulation. Hate that whiche is euil, and cleare vnto that whiche is good. Be kinde one to another with brotherly loue. In geuyng honour, go one before another. Be not flouty full in the busynes whiche ye haue in hande. Be seuerat in the spirite. Applye your selues to the tyme. Be ioyful in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessite of the sayntes: be ready to harbour. Blesse them whiche persecute you: blyse (I say) and curse not. Be meere with them that are meere, wepe also with them that wepe. Be of like affection one towarde another. Be not hye minded, but make your selues equal to them of the lower sorte.

For vnneste is it, that the grace of Chyist in you haue lesse power, than hath the power of nature in euery beastes body. For as in the body of beastes there is of the partes among them self a certaine fellowshippe: so is there betwixte all suche people as of diuerse sectes and sondrye nations are shaped into the fellowshippe of Chyist. For as this sensible bodye, albeit it be but one, yet is it framed of manye members together, nowe hath not euery member like office, forsomuche as the eyes haue one, the feete another, the stomacke and handes another, and yet doeth not the

the

Epistle of S. Paule to the Romaynes. Cap. xii. fol. xxxiii.

eye see onely for it selfe, but for the whole body, no; the stomacke for it selfe prepareth not foode, but for all the members: Now in what condicion the office of euery member is in the body: in lyke are the sondrye gyftes after diuerse sortes gyuen to diuerse of vs.

As then the ioyntes, whiche are moze noble, for example the eyes, ^{So the hand} disdayne not the viler, but with that they canne do, helpe and succoure al, ^{indly do one body i. Chap.} or els shoulde the whole bodye directely decaye: so lette euery manne, be his gyfte singular, or els be it meane, for his parte bestowe the same for the weale of the whole bodye. Synce we are once planted into Chylde our head, and with hym becommen one spirituall bodye. For as one member is to another member of the same bodye, so is one christian manne to another christian manne.

But yet hath euery manne, (as I befoze sayde,) sondry gyftes gyuen unto hym, gyuen unto hym. (I saye) not for his owne desertes, but by the liberall bounteousnes of god, whiche gyueth euery manne as he knoweth is expediente. Let no manne therfoze of his gyfte be proude, but discretely and soberly vse it for the weale of all menne, yf he haue the gyfte of ^{If one man} prophete to expounde vnknowen learnynges, lette hym accordyng vnto ^{haue the gift of proph. etc.} the perfection of his fath, (whom onely god regardeth, and not his o-
ther desertes,) without disdayne vpon other bestowe this his gyfte: or yf he be in suche condicion and place, whete he maye helpe his brother, ther-
in let hym soberly do his dutie, yf he haue the gyfte of learnyng, lette hym not disdayne to instructe and teache other, or yf he canne out of ^{Let him that} ^{teacheth othe} ^{be to his} ^{benefite.} ^{Scap-} tures with preachyng rauyde menne to pitifull and godly lye and con-
dicions, let hym with sobernes vse that his gyft: yf he haue gooddes, wher
with to helpe the poore and nedie, lette hym also gyue vnto suche, as haue
needes, and therewith helpe other, neither for gloze, neither for hope
to haue aduantage therby, but with a liberali and free heartte, or yf
god haue gyuen hym to beate rule ouer other, and therein canne do well,
lette hym not of that office be anye thyng the prouder, but carefull of his
charge, no; lette hym rule his office for himselfe, but for theyr weale, whole
charge and gouernaunce he hath taken in hande, or yf he helpe the wret-
ched and miserable, lette it be done withoute sadnes and loutyng, for that
is a discouraging of hym, that is so holpen, and beware that with thy be-
nefite thou hyt him not in the tethe, but let thy thankeful gyfte be increas-
sed and doubled with a mery looke and cherefulnes, so that whatsoeuer
ye gyue, seme to gyue it euen as it were an other mannes, and with all
pouere heartes. Heathen peoples good dedes be all for the moost parte,
by suche wapes corrupted, yea though they elsowse they seme to be liberallye
done.

In you lette dissimulation haue no place, but lette there among pou-
raigne loue and charitie, whiche neither canne counterfaite no; dissimul-
ble, but make euery mannes doynges accepted of god. Beware also that
ye measure not thynges, after youre desyre, as noughtie people are wonte
to do, but esteeme and measure thynges, by vertue only or vice, abhoyting
all lewdnes, stedfastly cleauyng to goodnes.

The paraphrase of Erasmus vpon the

Se kinde one
to another: wh
brotherlye
loue.

And forasmuche as ye are brethren, daylye desyre your common fathers helpe, & ynce ye are all appoynted to one enheritaunce. lette eche of you to other throughe brotherly charitie, be readye and well wyllyng. Carnall men streue for preeminence in honour, streue ye eche with other, howe one of you maye preferre an other before hymselfe.

Apply your
hearts to the
scripture.

Let noman idely liue to himselfe warde, but let euery man for his parte labour to do his dutie, no: be slothfull and sluggishe, as men, that are with the infirmitie of the fleshe sapnte, but be in spirite couragious and feruent. Ye haue forlaken your carnalnes, and begunne now to be spirituall. A fleshy poynte is it to be slothfull, for the spirite of god is a thyng of actiuite and lyuely. Withstande not euell personnes, but do as the tyme requirerh, applyinge your selfe to that, whiche is presente, yf anye hurte chaunce, auoyde it, yf ye can well so doe, or els suffer it, not with heauye heartes, as men that are wanhope, but be in aduersities mery & ioyful, for hope of the rewarde, that is to come. This wise in the meane season, thynke with your self, yf ye any thyng either beare with, or forgyue another, ye suffer it for goddes sake, whiche wyl without doubte with auntyage make you a recompence. But now yf the wicked vntolerably bere thee, go not about, to defende thy selfe, no: yet seeke to be reuenged, we call you for worldly socoure & defence, but with continuall and hartye prayer desyre the help of god. If any christian haue lacke, let him, that hath, geue hym some thyng, not loutyngly and vnpleasantly, as one that gyueth to a crawing begger, but euen as one that tcheneth al he hath common. And not only vse suche libetallitie vpon them that are presente, but vpon other also, whiche are absent. Suche as come to you from fer contreyes abroad, lette them haue hardynghe, lest they either shamefully lacke, or be compelled amonge paynymes to take theyr lodgyng. And as it becometh, that our handes be libeall, so is it also conuenient, that our tongues hurte noman.

Wille them
whiche persecu
tute you,
blyssed (I say)
and curse not

Vpon suche as for hate of Chyist and his gospel persecute and trouble you, ye maye not onely not reuenge, but also not somuche as wyshe them any hatre. Yea euen praye for them, rather praye for them (I saye) that they amende theyr life & curse the not at al. Suche as ye cannot in dede do good vnto, wyshe well vnto them. Eche in perfite frendshipp assure hymselfe to other, whiche maketh both ioye and sorowe common, that your gladnes, your sadnes and teares be alwayes ioyued together. In all thynges be of one mynde and of one desyre, whether vnto you there fall any prosperous and lucky chaunce, or any aduersitie. Be not proude and disdainful one of you towarde another, but let suche one as is superiour, frame and temper hymselfe, to suche as be his inferiours and vnderlynges.

The scyte.

We not wyle in your olde opinions. Recompence to no man euill, for euill. prouide afore hande thynges honest, not only before god, but also in the sight of all men. Yf it be possible (asmuche as is in you) lyue peaceably wth all men. Dearely beloved ouenge not your selues, but rather geue place vnto wyathe. For it is wyrtuen; vengequene is myne, and I wyl rewarde sayth the Lorde.

Let

Epistle of S. Paule to the Romaynes. Cap. xii. fol. xxxv.

Let none among you so stande in his own conceyte, that to hymself in his owne iudgement he seme a stoute fellow and one to be wondered at. Who-
 so is suche one, wyll neuer lightly geue place to an other. Yf any man
 perhappes offende you, geue not cheeke for cheeke, ne one wrong for an
 other. Though suche doynges among Jewes and Paynyms be taken for
 wel done, yet for euil to do euil, afoze Chyist is deuilly, & so is it for y^e nōce
 to folowe that thou in an other reprouest. Strive eche with other of you
 who can do beste, and labour not onely, that suche thynges as ye do, vpo
 testimonte of your owne consciences only please god, but see that it lyke-
 wyle be of all men allowed, noz offende the weake person with any acte
 that seemeth euill. And let your lyfe be so sette not only from great offen-
 ces, but asmuche as maye be set from all suspicion of any great offence, y^e
 euen the very noughtie parkes fynde in it nothyng to reprove. So shal
 ye doe, yf asmuche as in you is, ye be at peace, not with chailian men only,
 but also with suche as to Chyist are straungers. Wonderful is the power
 of this diuine and heauenly vertue, as whiche euen compelleth her ene-
 mies both to loue her, and also to wonder at her. Yf euery mā labour to be
 reuenged of his own grefe, peace cannot stedfastly cōtinue. Jewes & Pay-
 nims vse vengeance, but yf there be any wrong done vnto you, desyre
 you not to be reuenged, but rather geue place to wennes malice, whiche
 with thy patience wyll better weare awaye, than yf thou with lyke doyng
 and reuengyng moze and moze prouoke it. If thou with patience over-
 come his furie, therin thou gaynest. But and yf he in his rage styll conti-
 nue on, let hym not doubte, but that he shalbe surely punished. Leauē him
 to his iudge, which hath from vs taken awaye the authoritie to reuenge,
 & reserueth it to hymself, as whiche in the Deuteronomie speaketh on this
 wyse, vengeance is myne, and I wyll rewarde sayth the lord.

Benot v^e p^r in peace. Our opinion.

As muche as
 is in you
 probably
 all men.

¶ Therefore yf thyne enemye hunger, feede hym: yf he thyrste, geue him drynke. For
 in so doyng thou shalt heape coles of fyre on his heade. Be not overcome of euill, but o-
 vercome euill with goodnes.

The text.

¶ Pea I saye, be so set from hurting another, when thou art hurte, that
 for an euill turne, loke thou do a good: so that yf thyne enemye happen to
 be hungrye, refreshē and helpe hym with thy meate, yf he thyrste, geue
 hym drynke. Scarcely is there any nature of suche wyldnes and so beast-
 ly, but that it with benefites, maye be made tame, namelye synce by suche
 meanes euen the very wyld beasts waxe Gētle. Herewith the wyne thyne
 enemye. Upon experience and profe had of thy sufferance and godlynes
 he wyll peraduenture amend, and be ashamed, loke and repente his out-
 ragiouse fierlines, and beyng overcome with thy charitie, feruently loue
 the agayne. By this waye maye all debates be finished, wheras by doing
 lyke for lyke, they are withoute ende styll encreased. In good dedes it is
 a godlye thyng to stryue, and in them eche one to passe an other, is an excel-
 lent popite, but to stryue who can do worste to an other, is beastly.

Thus sayn
 y^e shall heape
 coles of fyre
 on his heade.

But

The paraphrase of Erasmus vpon the

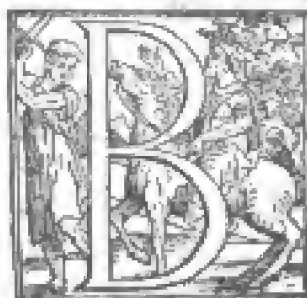
But as for this saying euen the paynyms selfe graunt. But herin shall your prayse specially stande, yf with good dedes ye ouercome euill, yf wth sufferaunce ye ouercome menues fute, yf with saye speche ye ouercome euill tounge, and also wthong, with doyng yowre duties. And in great watche must thou stande, lest he which is euill, with his noughtines ouercome thy goodnes, so farre that thoughe hym thou begyn to be vnylike thy selfe, and to folowe his trade whome thou reprovest. But rather let thy goodnes vanquyshe his wylidnes, so that he beyng ouercomen through thyne example, be as it were violently pulled into thy parte.

*It not ouercome
some of euill,
but ouercome
euill wth goodnes.*

The. xiii. Chapter.

The teste.

Let every soule submyt hymselfe vnto the authoritie of the hygher powers. For there is no power, but of god. The powers that be, are o:dayned of god. Whosoever therfore resisteth the power, resisteth the ordinance of god. But they that resist, shall receyue to themselfe damnacion. For rulers are not fearefull to them that do good, but to them that do euill. Wyle thou be without feare of the power; do wel then; and so shalt thou be praysed of the same. For he is the minister of god for thy welthe. But and yf thou do that whiche is euill, then feare: for he beareth not the sweete for nought: for he is the minister of god, to take vengeance on hym, that doeth euill. Wherefore ye must needs obeye, not onely for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are goddes ministers scruping for the same purpose.



*Let every
soule submit
hymselfe vnto
the authori-
tie of the hy-
er powers.*

Alt nowe and yf prynces and gouernours of the common weale for Christes religions sake persecute and trouble you, suffer it ye muste, though it begun through no faulte of yowes. In anye case take heede, that ye neither moue, nor prouoke them therunto, refusyng to do suche thynges, as they seme by theyr authoritie to requyre, and maye of vs be done without the displeasure of god. Every common weale is mapntayned with an order, nor maye the same vnder the ppretence of religion be disquieted. There be in men beastly lustes and desyres, with other like enozmities, in whome we maye not agre vnto other, and agayne some thynges ther be, wherin we must for quietnes of the common weale, as the tyme serueth, euen consente and beare with vanities, lest by your example some become vntuly, whome it were expedient to be kepte vnder with feare. Of suche thynges thye differences are there. One is of suche, as are in all poyntes godlye, whiche as thynges pecularly belonging to Christ we muste in all tymes and places prefer and sette befoze other. An other kynde is there, of suche matters as bitterly appertayne to this wo:ld, as vngtacious desyres and syn.

These

Epistle of S. Paule to the Romaynes. Cap. xiii. fol. cxxv.

These must ye in any condiction Honne and beware of. The third kinde is of such as of theyr owne natures are neither good nor bad, and yet for a good order to be had in a common weale, and maintenance of concord, are necessarie to be kepte. I woulde not haue such lawes through you troubled, albeit they haue of righteousnes but a colour or shadowe, so y they be not quite contrary to the iustice of Christe. Persecution muste we suffer, and be subiecte to worldly dominion, though it be somewhat vnlawful, leske when they persecute and bere you, men thinke a iudge they do it for iuste and lawful causes, when ye only among other set at nought, and refuse the common lawes, receyued by all men, whom as Christ made not, so them reproveth he not, but as one ignorant went vndoubtedly aboute other matters. The common lawes therfore muste euery man obey and obey also gouernours, which in earth beare a certayn image of god, and in punishing offenders put gods wyl in execution. And in deede thus further is theyr power giuen vnto them by god. Wherfore whoso resisteth any prince and magistrate, albeit the same be a cursed and a wicked papyn. doing yet his office, the same withstandeth not the man so doing his duetye, but resisteth god from whome the authoritie cometh. For as the shadowe of Moyses lawe was giuen by god, so that before this tyme we myght not lawfully refuse it: so of god is made the iustice of the lawe, so that for the tyme we muste therof haue some regarde. For as goddes pleasure is, that in his bodie the members shoulde haue theyr order, wherof we before spoke: so woulde he, that in the common weale, wher in are good and badde, that an order there shoulde be. Now is the order selfe of it selfe good, notwithstanding peraduenture the man abuse his office.

There is no power but of god
The power that be, are of
Command of god

Wherfore whoso disquieteth this order, resisteth god the maker thereof, and they that resist god, shall as they are well worthy, receyue theyr damnacion. Nowe if thou be lothe to be endangered to magistrates or lawes, thinke not with stubbornnes to come therunto, but with innocent & hurtles life and good condicions. Officers can do nothing lawfully but vpon such, as bene offenders. Lye vprighte and well, and the lawe with the hath nothing to do, and thou without cause to feare any magistrate. Yea rather at theyr handes, such as do their duties, receyue rewardes and honour. Wherfore as in punishing of offences the magistrate is goddes minister: so is he after a certayne sorte his minister to, whyles he rewardeth such, as are well doers. So that whoso well lyueth, is more then free from the daunger and perill of the lawe. But yf thou committe any offence worthy of correccion then happeneth it through thy fault, that thou muste feare the magistrate, for he for such purpose beareth a swerde, to punish the (I saie) hurtfull personnes, and therein is he seruant and minister vnto the iustice of god, who in punishing of naughty packes bleth the seruice of such as are euen themselves well.

Who that resisteth
god, shall receyue
to them
their damnacion

He is the minister of god
to take venge-
ance on
sinners

Since therfore the commonweales state can not be preserved, vnles officers be had in due reuerence, for the comen weales sake, obey them also,
not

The paraphrase of Erasmus vpon the

Not only for
fear of bene-
uolence, but
also because
of conscience.

not onely, lest they being prouoked with your stubberne disobedience
seame euen of right reason to vie extremitie agaynst you, moze for your
sebitiō, than because ye are christians, but also for your consciences sake,
whiche, albeit of them ye feare no punishment, telleth you, that it shoulde
not be troubled, whiche god would haue stablished. And forasmuche as
herin they doe the comen busynes, and sence that whiche is comen belon-
geth vnto al men. for a reward of doing theyr office, ye paye the a custome
and a tribute, and though they be wicked, yet because they minister com-
men iustice, and because god hymself is iustice, they are goddes ministers
and in his steede are they, whyles they apply iustice that thyng, that by
comen authoritie is committed vnto them.

The text.

¶ Spue to euery man therfore his due. Tribute to whom tribute belongeth: cu-
stome, to whome custome is due: feare to whome feare belongeth: honoure, to whom ho-
nour pertaineth. Doe nothing to any man but this, that ye loue one another. For
he that loueth an other hath fulfilled the lawe. For these commaundementes, thou shalt
not commit adoulturie, thou shalt not steale; thou shalt not beare false witness: thou shalt
not lust: and so furth (yf there be any other commaundement) it is all comprehended
in this saying, namely loue thy neyghbour as thy selfe. Loue your selfe not his neyghbour,
therfore is loue the fulfilling of the lawe,

Wherfore yf these men forbid you any thyng, which of it selfe is not un-
lawfull to be done, obeye them, sence ye are of them, which are bounde to
folowe honestie, though ye were put in no feare of punishment. Yf they
commaunde vngodlynes to be done, remember, that ye muste rather obeye
god, than men. Howe yf by theyr authoritie they exacte any thyng of you,
the losse wherof putteth you in no reoparty of breach of your religion,
the matier is not so great, that ye for the same shoulde prouoke theyr dis-
pleasure, paye vnto them all suche exactions, as though it were debte.
Christe hym selfe whiche was bounde to noman, payde to Cesar tribute,
not that he owed anye, but because he would not displease them. Suffert
not, that they by you be defrauded of theyr right. Yf of them anye
requite tribute, paye him tribute, yf he exacte custome, paye hym custome:
yf he requyre to be hadde in reuerence, forsomuche as the same denied,
he might thynke his authoritie despised, in the syght of men do reuerence
vnto hym. Agayne yf for his comen offices sake he would be had in
honoure, gyue to hym due honour. yf they in theyr office laudably vse
themselues, the honour is gyuen to god, yf they otherwyle do, that honour
is gyuen them for a quietnes to be had in the common weale. And to leaue
nothyng vsayed, what soeuer anye suche parson shall demaunde of you,
do therin that thyng, whiche is for the common weale necessarie. But a-
mong you being christians let there be no authoritie or debte, but that ye
to eche other owe mutuall charitie. A charitable man nedeth not by exac-
tion to be compelled, but of his owne accorde presenteth all monitions.
If ye paye vnto them theyr requeste, ye are oute of theyr daunger, but the
charitable man though he satisfie other, yet neuer satisfieth he hymselfe,
but euermoze heapeth vp one good turne vpon another.

Do not this
to anye man,
but this that
ye loue one
another.

Charitie

Charitie therfore embrace ye, who by itselfe compriseth al lawes. Whoso with pure and christian charitie loueth his neighbour, he obserueth the whole effecte and purpose of Moses lawe: if charitie lacke, no lawes, be they neuer so many, are sufficient: if it be had, there needeth none other lawe, when charitie onely muche moze effectually commaundeth all that is in so many and innumerable lawes comprehended.

For he that loueth another, hath fulfilled his lawe.

Moses lawe forbiddeth men to be adulterers, to commit murder, to do any theste, to beare false witnes, to despye any other mannes gooddes, to lende mony for vsury, with many such other like. But in the compendious rule of charitie are all these preceptes containned, wherein it is by itselfe sayd: Loue thy neighbour as thy selfe.

Charitie, as muche as it can, doeth good to al men, though they be evil and hurteth no man. And then what neede is it with a long tale and special wordes to forbid so many thynges, to hurt (I say) no mā this way, or that way, (ynce her nature is to hurte no man at all) wyl any man (trow ye) murder him, whom he loueth: wyl he vnchastly vie an other mannes wyfe, whiche loueth his neighbour as wel as him selfe: wyl he robbe an other mannes gooddes, whom he is ready to succour with his owne: wyl he with false witnes oppresse his neighbour, whom with his owne he opat by he would haue saued: wyl he lende any mony for vsury to him, with whom he thynketh all that he hath comen: wyl he wythe him harme, whiche wilseth the same to another, that he would to him selfe: wyl he by any way hurte and displease him, for whose sake he knoweth, that Christ once dyed: Charitie therfore, as I sayd, in a shorte lesson containeth the whole lawe. By her rule we shoptly learne, what is to be auoyded, & what is to be folowed.

Therefore to love the fulfiling of the lawe.

This also we knowe the season, how that it is tyme that we should now awake out of slepe. For now is our saluacion neerer, then when we beleue. The night is passed, the day is come nigh. Let vs therefore cast away the burdenes of darkness, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drincking, neither in chamberyng and wantonnes, neither in strife and enuyng: but put ye on the lord Jesus Christ. And make not provision for the flesh, to fulfil the lusts of it.

The terte.

To the despye of charitie then euen the consideracion of the tyme exhorteth, that we awake arisynge out of the slepe and darkenes of our olde life. The night semeth a tyme which geueth occasion licetiously to spynne, for as muche as at that tyme shame is away. But such yet as in the night are wantonly occupied, and vse them selfe but lightly, as one as the day once appeareth, euen for very shame, to the sight of menne they fashion them selfe better: and as though they were becomen newe menne, in steede of dyonardes come forth abrode sobe, in steede of lecherous, chaste, in steede of bawlers, moderate and colde, in steede of sluggardes and heauye heades, lusty and quicke. Take therfore must we the tyme, while it serueth, whiche if we vse well, our weale is not so farre of, as it was when we upon boldnes of Moses lawe keepynge, thought it but euen at hande. The night of our former life is gone and passed away, that day draweth nigh, wherein mennes actes be they neuer so secrete, shalbe disclosed.

It is tyme that we should now awake out of slepe.

The paraphrase of Erasmus bypon the Epistle

Let vs there-
fore cast a-
way þe besyes
of darkenes.

Let vs be as our day is, and cast away our euil maners & nightly actes, with all suche other wanton pointes, as we ought to be ashamed of in the day. If when the sunne riseth, we be to sette on moze honest apparel, lesse for lacke of euilly aray mennes ypen be offended, muche moze nowe at the bright rising of the gospel, let our soules be garnished with thap-
parel of vertue, meete for suche light, and with suche as is not vncumly in the sight of God. Hencefoorth let vs so frame all our life, that all the worlde may see that we walke in the light, euen in the sight of God, his Angels, and meane, shakynge of the darkenes of our former life, not ge-
uynge our selfe to riotous banquettynges, or drunkennes, not beastly ge-
uen to foule and fleshely lustes, not with strife & enuyng, vncumly drau-
lyng among our selues, vnto whiche vices ye were thral, whyles ye wan-
dered in þe darknes of your former life. This apparel becometh not mans
soule. But rather synce ye are thzough baptism graffed into Christ,
him put ye on. Let it appeare in your life, whom ye haue pprofessed.

as of put ye
on the lorde
Jesus Christ

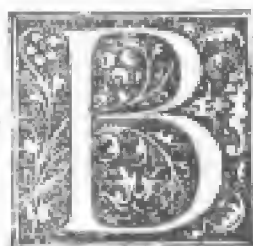
Expresse ye him, whom ye haue receiued, he is chastitie, he is peace, he is
charitie, suche apparel is meete for this light of the gospel. Suche thyng-
ges as ye haue hitherto for your pleasures vsed, hencefoorth vse them for
bodily necessitie: and suche thynges as heretofore ye haue filthily geuen
you vnto, as wanton despyes moued, hencefoorth in them let there a so-
brenes be vsed, and vse them no further than nature requyrez. For the
so the bodye that it liue and be in helth, and not waxe wanton. Let meate
and drinke be vsed to driue away hunger and thurst, & not in suche sozte,
that they prouoke and nozise vncleanty lustes.

The. xiiii. Chapter.

The terte.

Him that is weake in the fapth, receiue vnto you, not in disputyng and troubling
his conscience. One beleueth that he may eate all thynges. An other whiche is weake,
eareth hencebes. Let not him that eareth, dispise him that eareth not. And let not him
whiche eareth not, iudge him that eareth. For God hath receiued him. What act þat
iudgeth an other mans seruant, whether he stand or fall: that pertaineth vnto his owne
maister: yea, he shal be holden by, that he may stand. For God is able to make him stand.

Him that is
weake in the
fapth, receiue
vnto you. 12.



But surely albeit in the vse of suche thynges there be no
difference nor choise among suche as are in the fapth
of Christ thzoughly instructed, so that they vse them
not for pleasure, but for neede, as I befoze tolde you,
yet if there be peraduenture anye suche among you, as
for exāple, a Jewe bozne, whiche by reason of his long
continued custome and trade of life, is somewhat scrup-
ulous, and not yet so growen by to that ripenes of fapth, that he can
forgoe al the rules of his old law, suche one may not by & by disdainfully
be rected, but rather with gentle and courtly maners allured and no-
rished, vntyl that he likewise pprofite, and in fapth growe stronger, wher-
vnto ye shal muche rather byyng him by fauourable means, than by co-
trarious reasonyng and disputacions.

Considre

Considre in suche matters, how ynmete a thing it is, that suche actes, as may without offence be done, shoulde streight be taken in the worse parte. But to thentent that peace and cōcord may among you be maintained and stedfastly abyde, certayne thinges must be wyked at, some thinges must be suffered, and some thinges must gently be take. Suche gentle & tauozable taking of thinges greatly vpholdeth and pfectueth the felowship of this our comen life.

And synce mennes mindes among them selues are sondry and diuers, surely in a multitude neuer wyl there be stedfast peace, vlesse in diuers pointes one geue place to an other. For he that is without all scrupulositie, thynketh it lawfull without any difference to eate what meate him list, in that acte nothyng els regardyng, but what nature requirerh.

One holdeth
that he may
eat of thinges

Againe he that is yet weake and somewhat superstitious, lest he might chaunce either vpo fishe or other meates forbidden either by the Jewes lawe, or offered vp to idols, liueth with herbes. Suche thinges among you ought not so to be regarded, that for them brotherly peace be broken.

Let him that is strong, & eateth al meates, so vse his strength, that yet he dispise not the weaker, whiche feareth to eate. Let him againe, whiche following the weakenes of his mynde abstaineth from certayne kyndes of meate, neither iudge nor condemne him, whiche without difference taketh whatsoeuer is sette befoze him. But rather lette him that is strong, heare with the weake, in this sence taking it: this errorr conceiued and gathered by long custome of his former life, cannot sodainly be plucked out of his minde, it wyl by litle and litle weare away, & as in him godlynes groweth, supersticion wyl vanishe and auoyde. Lykewylse he that is scrupulous, when he seeth an other eate all kyndes of meate, let him this wylse thynke with him selfe: what matter maketh it to me, what this man doeth? and likely it is, that he doeth it of a good mynde, synce God hath receiued and taken him vnto him, and made him his owne, at whose pleasure he liueth, against whom onely he offendeth, if there be in suche thinges any offence, as of them selfe are not euil.

Let not him
that eateth,
dispiſe him
that eateth
not.

For god hath
receiued him.

Now if it be an arrogant point to dispise the weakenes of him, that is superstitious, and deceiued through rudenes, how muche moze intolerable pyde wyl this be (thinke ye) if suche one as in þ sayth is but weake, take vpo him to iudge and condemne him that is stronger, euen as the rule and custome of vnlearned people is, whiche thinke nothing rightfull but that them selfe do, and thinke all that good, that they allowe. Wyl not a man wel say to suche one, what art thou, that iudgest and condemnest an other mannes seruauant? There is but one lord and maister of al, Iesus Christ. To him stādeth he, if he be strong in sayth, & to him satleth he, if he offende, as thou thinkest, he doeth. For he in dede for this shall not fall, but rather be stablished to continue in his strong sayth. His maister is sufficiently able and mete to strengthen his seruauant, that he stagger not at all.

What arte þ
that iudgest
an other mā
seruauant.

This man putteth difference betwene day & day, an other mā comprehendeth all dayes alike. Let euery mannes mynde sacrifice him selfe. Be that obserueth the day, doth it vnto the lord, And he that doth not obserue the day doth it for the lord also. Be

The recte.

The paraphrase of Erasmus vpon the Epistle

that eateth, doeth it to please the lord, for he giveth God thanks. And he that eateth not, eateth not to please the lord withal, and giveth God thanks. For none of vs liveth for him selfe, and no man dyeth for him selfe. For if we live, we live unto the lord. And if we dye, we dye unto the lord. Whether we live therfore, or dye, we are the lordes. For Christ therfore dyed, and rose againe, & revived, that he might be lord of dead and quicke.

His manner
putteth differ-
ence betwene
day and day.

And that I haue now tolde you of the choise of meates, the same in keeping the sabboth day, and feastes of the newe moone, is likewise to be vnderstanden. For he that is weake, and of vnperfite sapth, maketh a difference betwixte day and day, as though one were holpe and the other were not, and thinketh it vnlawful in this day to eate certaine meates or to laboꝝ, whiche in an other day might well and lawfully be done. On the other syde, he that is perfite and strong in his sapth, conceiueth in dayes no suche difference, but rather thinketh al the space of his life consecrate and halowed to godly conuersacion.

He that eateth
doeth it to
please his lord,
for he giveth
god thanks.

Break not for suche pointes christian concoꝝde among you, but without condemning of other mennes consciences, let every one herein do, as he iudgeth best, specially since bothe wayes are without synne, and with both standeth the chiefe point of our religion. Whoso esteemeth and iudgeth in his conscience, that every day is like pure and holy, doth so to his lord, and to the, litle belongeth it, how well he doeth. Likewise he that iudgeth, that there is betwixte day and day some difference, if he be decreed, he doeth it unto his lord, thou hast therewith nothing to do. Likewise he that without difference eateth all kyndes of meate, he eateth to his lord, so much as he giveth thanks to God, through whose benefite he eateth, whose free goodnes made all thynges for mannes ble. Againe whoso through the weakenes of his conscience abstaineth from certaine meates, he abstaineth to his lord, and nothing haste thou to do therewith, since he eatyng hearbes and rootes giveth thanks to God, as wel as thou doest. If God allowe and accepte his thanks geuyng, why get thou so bolde vpon him to geue sentence? The cause of both is diuers, the matter one, both one mynde, and one lord is there of both. The one giveth thanks for the libertie he hath to eat what he lust, knowing that the gospel putteth a difference betwixte mindes, and not betwixt meates: the other, whyles he shoneth the occasion of surfetyng, by the reason of his abstinence, he is kept within the bondes of temperaunce.

None of vs
liveth for him
selfe.

In all suche thynges we are equal, so that it becometh no mā in defēce of his boyng to strue with his brother, sufficient it is, if God approue it, to whō the iudgement of such thynges belongeth, as are either vncertain, or els suche as must for the tyme be borne with. No christian man hath power further vpon other, but y eche one do good to another. No liueth any man for him selfe, because we are all his, whiche from synne brought vs to goodnes, and from death restored vs to life. No mā therfore either liueth to him selfe, or dyeth to him selfe, no more than any mans seruaunt doeth, vpon whose life and death his maister hath ful power & authoritie. Now if the seruaunt liue, he liueth not for his owne nor none other mans auantage, but for the auantage or disauantage of his maister.

If he dye, it is to the gayne or losse of his maister, whereby it appeareth what

what a point of malapertnes it is, when one seruaunt entemedleth in his felowes matter, namely if in the meane season the maister be pleased. Now among men no seruaunt is so muche his maisters, as we are Christes seruauntes, who bought vs neither with golde no? siluer, but euen with his owne blood. Whether we fall then, to him we fall: or if we stand, to him we stand, or if we liue, to him we liue, or if we dye, to him we dye.

Other slaues peraduenture are they? maisters no longer, after y they are once dead, but we, whether we liue or dye, are the lordes, to who all thyn- ges liue.

Whether we
liue therefore
or dye, we are
the lordes.

Christ hath not onely power vpon them, whiche are al liue, but euen vpon them also that are dead, as whiche for our saluacion gaue bothe his life and death. For he for my cause became man and dyed, and after for my sake rose againe from death, to thentent that he might be lord bothe of the quicke and dead. If we liue to godlynes, we are bounde to him, if we dye to synne, we are bounde to him. He is our lord, he is our iudge.

But why doest thou then iudge thy brother? Either why doest thou dispise thy brother? We shal all be brought before the iudgement seate of Christ. For it is written: as truly as I liue sayth the lord, all knees shal bowe to me, and all tongues shal geue praise to God. So shal every one of vs geue accomptes of him selfe to God. Let vs not therefore iudge one another any more.

The terte.

And then, why doeth the seruaunt take vpon him any authoritie vpon his felowe, ouer whom onely God hath power? Thou that art somewhat scrupulous, with what boldnes I say I iudgest thou thy brother, whiche is stronger than thou art, for that he frely eateth, or because he in like sort vseth euery day? Or why doest thou whiche art stronger, disdain at and dispise thy weaker brother, as though thou wete his maister, and not rather his felow? Why doeth either of you both vsurpe Goddes authoritie and preuent the daye of iudgement? One must not iudge another. The onely iudge of all wyll geue sentence vpon all. For al shal once be brought before y iudgement place of Christ, ther by his sentence to be quited or condemned, who thoroughly seeth the most hidden & secrete partes of our heart. Vntyl that day, let not one seruaunt play the lord vpon another. For this honoure hath he for him selfe onely reserued, as him selfe sayeth by the prophet Esai: as truly as I liue sayeth the lord, all knees shal bowe vnto me, and all tongues shal geue praise to God. In the meane season let every man, as muche as he can, with all his power endeouore, howe he may for him selfe before this iudge make his accompte, and take heede that no man iudge others aces to the worse.

We shal all be
brought be-
fore the iudge-
ment seate of
Christ.

Let vs not
disparidge
one another.

But iudge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way: for I knowe, & am full certified by the lord Iesus, that there is no thynge comen of it selfe, but vnto him that iudgeth it to be comen, to him it is comen. If thy brother be grieved with thy meate, now walkest thou not charitably. Destroye not him with thy meate, for whom Christ dyed. Cause not your treasure to be evil spoken of. For the kyngdome of God is not meate and drynke, but rightiounes, and peace, and ioy in the holy goost. For he that in these thinges serueth Christ, pleaseth God, and is commended of men.

The terte.

The paraphrase of Erasmus vpon the Epistle

Judge this rather that no man put a stumbling block, as in his brothers way.

If we may for this tyme iudge of any thyng, let vs for the tyme iudge of this, and deuise how one of vs may helpe another and that we neither do any man hurte, nor geue occasion of hurte, asmuche as we may. Let vs comforte them that stagger, & not make them desperate, no nor let vs extinguiſhe the ſmoldering flaxe, but enkindle it. If the persons dignitie & worthines be considered, the weaker should obey him, that is better learned, but christian charitie would, that the learned should sometyme geue place and beare with the weaker, but yet not so, that he consent and fauor his errour, but either to the intent that he may be amended, or els at the lest so stayed, that he offende not more greuously.

I knowe and am full certayn, as thou shouldest saye, as thou dost.

And in this matter to speake somewhat of my selfe, Moses in his lawe many yeres gon geuen vnto the Jewes noted certaine meates for vncleane, and the same meates in his language he calleth comen, as a man would say, curſed. of whō men might not lawfully eat, & certaine meates calleth he cleane, whiche every man might lawfully vie. But now know I, and am by the spirite of Christ surely perswaded, whose pleasure was that the carnal part of the lawe should be abolished, that of his owne nature no meate is there vnpure, and that there is no choyse of meate at al. But if any be vncleane, only to him it is vncleane, that so iudgeth of it, & is to wete, to the weake and scrupulous it is vncleane, but to suche one, as is strong and a perfite christia, nothing is vncleane, but to them that are cleane, all thynges are likewise pure. And yet peraduenture somtyme it were well done, to abstaine fro that, whiche is of it selfe good and pure, not because Moses lawe so commaundeth, but because brotherly charitie, whiche specially belongeth to a christian man, so requireth.

For if for thy bodily foode thy brothers conscience be hurte or grieved, whom thou shouldest as tenderly loue, as thou louest thy selfe, then hurt thou to thy self, and rememberest not, what mutual charitie requireth, as whiche regardest not, but disdaineſt the fall & ruine of the weake, whiche thing thou mightest easily remedy. were it (I pray you) so great a matter so long to abstaine fro lawful meates, vntil suche tyme as thy neighbor beyng in teperdy be holpen thereby. And albeit thy brother be weaker, though he be rudet, then thou art, yet coupt him not for so vile, as for thy meates sake to suffer him to be destroyed, for whose saluaciō Christ died. If suche one, as he is, the lord be esteemed so greatly, then should he not of the for a trifle be dispised. For thinke it sufficient, that the thyng thou doest, be right & wel done, but mozeouer proude must & that in it there be no suspicion of euil, and beware lest that whiche to the is good, turne vnto other mennes harme, as it wyl, if menne among you see debate and strife for meate and drinke or for suche other smal trifles.

The kynge dome of God is not meate & drinke, as.

For as in the world to come, in the kyngdome of God (I say) there shal neither be meate nor drinke, whiche are remedies for this ourte mortall state: so the doctrine of Christes gospel, and perfite christian life standeth neither in differēce of meates nor drinckes, as which are suche thynges as are not to godlines effectual. Rather must we study and haue minde vpo suche thynges, as may with vs be conuected hence to that heauenly life.

And

And what thinges bene they? Without doubt iustice, peace, ioye, whiche are not gūen by obseruynge differences of meates, but by the holy goost. Fangling for meates woꝝketh malice and debate, it woꝝketh soꝝowe, it woꝝketh displeasures & grudges. But the spirite of god in steede of dissēciō woꝝketh peace, in steede of soꝝowe, causeth gladnes, for displeasure & woꝝg, persypte ryghteousnes. For as it belongeth to iustice to hurte noman: so to peace belongeth it, to streue with noman, and the office of charitie is to trouble and greue noman. These are spiritual giftes of god, in these, who so serueth Chyriste, bothe pleaseh god, whyles he dothe suche thynges, as to hym are moſte acceptable, and pleaseh also men, whyles he by diligēte wayes auoydeth all suspiciō & occasion of euyl. Carnall they be, whiche streuen eche one with other for meates and dayes. They serue the spirite of Chyriste, that stande not in defence of theyꝝ owne actes, but rather suche as charitably please eche one another, and chaunge themselſe into euery soꝝte to wyne all to Chyriste, fashyōnyng themselues to all mennes vsaages, to the intent they maye please euery man.

Is at righte-
ousnes, and
peace, & ioye
in the holy
ghost,

Let vs therfore folowe those thinges, whiche make for peace, and thynges where-
with one maye edifie an other. Destroye not the worke of god for a litle meates sake. All thinges are pure: but it is euyl for the man, whiche eateth with hurt of conscience. It is good neither to cate fleashe, neither any thinge, wherby thy brother stoumblyeth ei-
ther faileth, or is made weake. Haue thou fapth: haue it with thy seife before god. Say-
ppe is he, that condemneth not hymselfe in that thing, whiche he alloweth: for he that maneth conscience, is damned, & he eateth: because he eateth it not of fapth. For what so-
euer is not of fapth, that same is syn,

The state.

We therfore, that are spiritual, leaueynge suche contentiouse disputaci-
ons let vs folow suche thynges, as make to peace, suche thynges, as nou-
tyſhe concoꝝde, suche thinges, as increase mutuall loue, and to be vniſte,
all such trade of lyfe, as maye make vs better, & one maye the better helpe
another, & not suche, as other maye therewith be offēded. This is the chiefe
and principall poynte of our religion. Thou that arte stronger, beware &
for thy meates sake, thou destroye not the worke of God. Suche rather
lose thy meate, than through occasion therof, & thing be destroyed, whiche
god redēmed by & deaſh of his sonne. As for meate is a thing, & belongeth
to man & is requisite for & ayde of worldly necessitie, but charitie is gods
matier, when both be in leopardey, let rather that geue place, whiche bea-
reth lesse weight, not because in the meate eatynge there is any synne, or
because one is pure, another vnpure, as the Jewes would haue it, or be-
cause it is any offence to cate of euery kynde of meate, but because therby
occasion of stoumblyng and mīdemyng is giuen, not because thou ea-
rest it, but because through the eatynge therof, thou greuest thy weake and fe-
ble brother, by meane wherof the meate, whiche by nature is cleane, for so-
much as thou in vsynge it regardest not thy neyghbours leopardey, be-
commeth vncleane. This poynte muste we so greatly take hede vnto, and
thynke, that better it were altogether to abstayne from fleashe, and to cate
herbes, yea altogether to forbear the dꝝynkyng of wyne, than by eatynge
or dꝝynkyng to geue thy brother occasion of scandal.

All thyn-
ges are pure but
it is euyl for
that man
which careth
with hurt of
conscience,

The paraphrase of Erasmus vpon the Epistle

For saye thou this agayne vnto me, why feareth he, where no neede is: myne owne sayth and conscience condemneeth me not: nor saye thou what haue I with other mennes weakenes to do? Doest thou counsel me to leaue myne owne mynde, and to folowe his, and so begyne to folowe and vble a certayne choyle and difference in meates? No not so. I require not of thee to folowe his weakenes, but rather for a tyme to condescende vnto it vpon hope of his amendemente. I allowe this confidence of thine, in that thou despisest suche differences of meates, but yet hide and couer this thy boldnes, yf thou see that thy brother be lyke to fall into reopardye thereby. We contente that god in the meane tyme knoweth and approueth the strengthe of thy conscience. And yet muste the same for that tyme be dissembled, whyles thou auoydeste the daunger, and weakenyng of thy neighbours conscience, by leanyng & fashionyng thy selfe to his weaknes. And in the meane tyme take hede of this, that where thou sayest, thou regardest no suche choyle of meates, that this thy saying come furth and pcedde of a strong conscience, and not made for a colour to maynteine the pleasure, whiche thou hast to eatyng and drynyng, nor for wantones. Beware also, lest, whyles thou dispisest and reppouest another for his supersticion in abstaynyng from meates, thy self in thy conscience doubte, and so be moze strong in worde, than thou arte in sayth. Blessed is that man, whiche is of that strengthe in saythe, that in the acte, which he among men approueth and maynteneth, he feeke not within hym his conscience murmuring agaynst it, and in his hearte secretly condemne that, which in the face of the worlde it approueth. For who soeuer doubteth iudgyng wth hymself yf it is vnlawful to eate, is euen by his owne conscience condemed. And why is he condemned? Because the acte he doth, cometh not of a strong sayth, and an vpright conscience, but of a conscience grudgyng agaynst his doynge. For what soeuer cometh not of sayth, is iorned with syn. For when a manne doubtynge of an acte whether it be euill or not, whiche of it selfe is not euill in dede, doth it yet nethelasse, he in so doynge declareth, yf he woulde do a better euill thyng in dede, yf occasion serued. Despise god: synes in whome it is, surely auoydeth all suche thynges, as haue but euen an apparence of euill. Whoso of malice doth synfully, is well woorthy to be reppoued, yf suche one wyll not be reformed, euen his company must be auoyded also. But when yf errour groweth by reason of infirmitie, he that is in suche errour muche moze deserveth to be taught and warned, and not to be dysdained or mocked at.

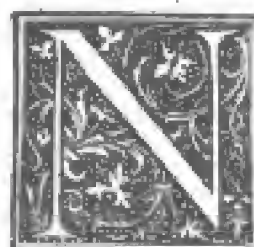
Truste thou
sayth, haue it
with thy
selfe before
god,

For what for
euer is not of
sayth, yf come
is synne.

The. xv. Chapter.

We which are strong, ought to beare the rebukes of them, which are weak, and not to stande in our owne conceites. Let euery man please his neighbour vnto his welthe and edifying. For Christe pleased not hymselfe: but as it is written: the rebukes of them, which rebuked the, fell on me. What fouer thinges are written afore tyme, they are written for our learning, that we through patience and comfort of the scriptures myght haue hope.

The. xvi.



We then yf we be stronger, than other, as we in dede be, in somuche þ we heretn nede nomā to giue vs coun- sel, yet muste we take hede, lest whyle we reprove an o- ther mannes small erroute and call it supersticion, we our selues fall into þ fer more hapnous vice of arrogan- cie, but rather the stronger we be, the more belemeth it vs to beare with the weakenes of other. For as they,

We which are strong, ought to beare the rebukes of them, which are weak.

that are eyther elder, or stronger of body, vse not therfore to throw downe nor to treade vnder fete their yōgers, or such as are not in strengthe able to matche wth the, euen as though god had for þ purpose geue me strēgthe, to hurte therewith, whome they wyl, but rather the stronger they be, the more shame coumpte they it, to hurte tender yowthe, or feeble olde age: so the more iudgement and learning we haue, somuche the rather are we bounde to temper oure selues to the weakenes of other, rather than, whyles we are of our learning proude, and highly stande in oure owne conceite, we prouoke to anger our weak brother, rather than either to suffer hym, or to cure his diseale.

Let no man therfore for his gyfte please hymselfe, as though it were gi- uen hym to brag therewith, but let hym rather dispyllng hymselfe, please his neyghboure, not that he shoulde for euery purpose do so, but to do hym good therewith, and to make hym better, than he is. And this waye of curyng other mennes errours, Christ hymselfe taught vs, which beynge the very fountayne of al goodnes, vled not the same as one þ pleaseth him selfe, to the auauuncyng of his owne glorie, but to helpe such, as were out of the waye and had but weak & feeble consciences, not onely despised the glorie, which he was worthy of, but was contented to be spitefully hand- led, euen as Dauid inspired with his spirite sayde before, that it shoulde be, in his. lx. psalme: the rebukes of them, which rebuked the, fell on me. Which sentence is not only written in the psalmes to thentent we should know it, but to folow it also, by his ensample learning, how patiently and myldely our neyghboure shoud be suffered and bozne with, vntyll suche tyme as he growe bp and be tpe in Christes religion, and haue caste of his weak chyldyshnes. As he therfore submitted hym self to our bilenes, to thend he would by lytle and lytle exalt vs to a hygher state: so meete is it also that we of hym take example, how to allure our neyghboure to true godlines

Whatsoever thinges are written afore tyme, that are written for our learning þ worshipping þ partner.

The paraphrase of Erasmus vpon the Epistle

godlynes, the example wherof layde playnly befoze our eyes, as it were in a table in holpe scriptures, muste we continually haue in remembraunce, that as he bought vs not by any worldly meane, but by his sufferance redeemed and saued vs, and for his humblenes sake was finally exalted to treme and perfitre glorie: so lykelyle shoulde we throughe sufferance of the weaker and the comfozte of holy scriptures prouokynge vs to doe as Christe dyd, truste to receyue suche rewarde as is prepared for all suche, as folowe his steppes.

The text.

The god of patience and consolacion graunt you to be lyke mynded one towards another, after the ensample of Christe Iesu, that ye all agreynge together, maye with one mouth praise god, & father of our lord Iesu. Wherefore, receyue ye one another as Christe receyued vs, to the praise of god. And this I saye, that Iesus Christe was a minde of the circumcision: for the tene of god, to confirme the promises made vnto the fathers: and that the Gentiles might prayse god for his merite, as it is written: For this cause I wil prayse the among the Gentiles, and syng vnto thy name. And agayne he sayth: Receyue ye Gentiles with his people. And agayne: prayse the Lord al the Gentiles, and laude hym al ye nationes together. And agayne Iesai sayth: there shalbe the roote of Jesse, and he that shall ryse to raigne over the Gentiles: in hym shall the Gentiles truste. The god of hope tell you with all sope and peace in belyueynge, that ye maye be rich in hope through the power of the holy god.

The general rule and summe of your profession is peace and concoorde. And therfore beseeche I god the authour of patience, and hym, whiche by his secreete wytynges encourageth vs to sufferance, withoute whose helpe we can do nothing at all, that he vouchsaue to graunte, that ye be in one mynde and consent knyght together, therein folowynge the example of Iesus Christe, who nothing somuche prayed vnto vs, as mutuall loue and concoorde. And by this waye shall we well auance the glorie of god, the father of Christe Iesus, yf as he taught and dyd towards vs, we lykelyle do one to another: and by this meane shall men also vnderstand that we are vnfaignedly Christes scholeters, if as ye in one assente speake of Christe, ye through brotherly consente declare also, that ye are all knyghte together in one mynde. Among you therfore whiche are Gentiles called from your ydolatrie to Christe: and you that are Jewes called from the shadowes of the law to perfitte righteousnes, let there no dissencion remayne, but labour rather gladly to please eche one another of you. Receyue and maynteyne eche other of you with your healping hande, euen as our maiester Christe gladly receyued you, not coumptynge vpon the offences of your former lyfe, but brotherly embracyng you, & all to the intent he would among men set furth the glorie of God his father, that ye doynge as he did one to another of you, his owne glorie myght also be set out and spreade abroad. Christe pleased both kyndes of men, fyrste the Jewes, to declare that god the father was treme in his worde, whiche perfourmed to theyr possesstie eue the same thing, that he in his prophetes saynges had promised to theyr forefathers, because they shoulde gyue him thakes, whose good lucke was to receyue the truthe of such thynges, as Moses law in figures & shadowes only represented. Christ pleased also the Gentiles, whiche had no suche promise made vnto them, to the intent they beyng receyued into this welthye

That ye all
agreyng toge-
ther, maye w
one mouth
praise god &
father, &c.

And this I
saye that Ie-
sus Christe
was a minde
of the cir-
cision, &c.

welthy state, withoute any deserte, yea without any hope therof shoulde
for that magnifie the goodnes of god. To the intent (I saye) the Jewes
shoulde be glad, that they haue at the laste attayned vnto that they haue
long looked for, the Gentiles also because they haue that they looked not for.
That this shoulde so be, was by the counsell of god long before decreed.
For in the psalmes this wise speaketh Christe to his father: for this cause
will I set furthe thy glorie among the Gentiles, and vnto thy name syng
a song of prayse. Agayne in the canticke of the Deuteronomie it is sayde:
Reioyce ye Gentiles with his people. And agayne in the Cxxxv. psalme:
Praise the lord all ye Gentiles, and laude hym all ye nations together.
Agayne the same also long before prophesied Esaias saying: Ther shall be
in that daye the roote of Jesse and he that shall rylse to raigne ouer the Ge-
ntiles, and in hym shall the Gentiles trust. And now further I beseeche god,
whiche by his prophetes saying hath put you in this hope, that it maye
please him now moze abundantly to pefourme that thing in you, which
he long synte promysed to do, that all heaumes and dissencion secluded, it
maye please hym to fulfill you with all ioye and concord, & that throughe
farther that the hope whiche ye haue now already conceived of god, maye
dayly moze and moze be entyched and encreased throughe a confidence of a
good and a cleare conscience, throughe the mighty power of the holy ghost.

For this
cause I will
praise the
among the Ge-
ntiles, and sing
vnto thy
name, &c.

¶ I my self am full certified of you, my brethren, that ye also are full of goodnes, and
filled wth all knowledge, & are able to exhort one another. And therfore by this I haue
sumwhat moze boldely wyrtten vnto you, partly to put you in remembraunce throughe
the grace þ is gynn me of god: that I shoulde be the minister of Iesu Christe among the
Gentiles, and shoulde minister the gospel of god: that the offering of the Gentiles might
be acceptable, and sanctified by the holy ghost. I haue therfore wherof I maye reioyce
throughe Christe Iesu, in those thynges whiche pertaine to god. For I dare not speake
of anye of those thynges, which Christe hath not wrought by me, to make þ Gentiles ob-
edient wth worde and dede, in mighty signes and wonders, by the power of the spirite
of god: so that from Iherusalem, and the coastes rounde about vnto Illiricum, I haue
tylled all countreies with the gospel of Christe.

The rest.

And this speake I not, because I mistrust your goodnes, as of whome
I am thus further persuaded, that ye of your owne good will are full of
charitie, and endewed with suche knowlege, as are without my counsell
able to gyue eche other of you in these matiers good aduise. But yet haue
I sumwhat familiarly and liberally wyrtten vnto you, not to teache you,
as ignorant, neither to commaunde you, as people ptyolled, but to put
you in remembraunce what is beste to be done, to the intent that it whiche
ye well know muste be done, and your selves frely doe, ye do the same moze
plentifullie throughe myne encoragynge, in this behalf doing my durtie
committed vnto me by god being therof unworthy, folowynge the will and
pleasure of Iesus Christe, whose worke I labour in, to the bitterest of my
power, that by the aununcyng of the glorie of his ghospell among you,
whiche are Gentiles, I maye vnto hym offer a pure sacrifice. And this
thinke I to hym a moste accepted sacrifice if I offer you vnto hym in
suche cleannesse, as becometh hym, euē as a holy sacrifice, and pouged
not wth carnall ceremonies, but with the holy ghost, whiche is the onely
authorite of perfecte holynes.

And therfore
my brethren I
haue com-
mended what
moste boldly
wyrtten
is vnto you.

And

The paraphrase of Erasmus bpon the Epistle

I haue there
foze whereof
I maye re-
ioyce through
Christ Iesu.

And synce I see, that I haue alreadye in manye of you brought this to
passe, surely I maye lawfully glozie, not boasting my selfe befoze the world,
but reioysing befoze god of my prosperous preaching, for whiche yet nei-
ther thanke I my selfe, nor my labour, but Iesus Christ, whose deputie I
am, by whose assistance I execute the office of preaching committed vnto me.
My mynde can not abyde to make recheatfull of other mennes actes, lesse
in so doyng I might seme to take vpon me the prayse, which they haue de-
serued: but only speake wyl I of suche thinges, as Christ hath by my own
ministrate done, whiche is, that the wycked Gentiles all gyuen to vola-
trie, are nowe become obedient to the gospel, moued thereto partely by my
wozdes and dedes, and partely by the great myracles and wonderfull
wozkes by me shewed, for the establisshment of my doctrine, shewed (I
saye) not so muche by my powet and strength, as by the myghtie power of
the spirite of god, to whome I am nothyng els, but as an instrument and
minister. So that therin whyles I thus glozie of the luckie successe of my
preaching, I do not so muche auance my owne glozie, as the glozie of
Christe. And in this behalfe do I lawfullye glozie, whiche in suche sorte
gyue the prayse of my preaching to god, that I yet therein gyue place
to no manne.

With woz-
ke and dede,
in myghtie
figure, and
wonderfull,

The text.

So haue I enforced my self to preache the gospel, not where Christ was named,
lesse I shoulde haue buylt on another mannes foundation; but as it is written, to whō
he was not spoken of, they shall see: and they that heare not shall vnderstande. For this
cause I haue bene ofte let (and am let as yet) that I coulde not come vnto you: but now
seyng I haue nomore to do in these countreies, and also haue bene desirous many yea-
res to come vnto you, when soeuer I take my iourney into Spayne, I wyl come to you,
for I trust to see you in my iourney, and to be brought on my waye thither wards by
you, after that I haue somewhat enjoyed your acquaintance.

To whom he
was not spok-
ken of, they
shall see and
they sh heare
not, that not
vnderstande,
16.

Now haue I preached the gospell after a common sorte, but haue vn-
tyl this tyme preached in suche countreies, where Christes name was not
yet hearde of, and laboured busilye for that prayse at goddes hande, that
by me the foundations of christian religion myght be more enlarged, and
the compasse of his dominiō more spread abrode. Now mynded I to build
vpon the foundations, whiche other of the apostles had layde, because as
it is a harder poynte to sette vp the begynnynge of religion, than to
mapntayne that, which is set vp already, so thought I that this acte more
belonged to the gospel, specially synce I perceyued, that it was so long be-
foze layde by the moste holy prophete Esai. To whome (sayth he) he was
not spoken of, they shall see, and they that hearde not of hym, shall vnder-
stande. And this desyre to enlarge the faythe of Christe hath so greatlye
troubled me, that hitherto I coulde not see you, albeit I was verye desy-
rouse to do so, but whereas I oftentymes purposed to come thither vnto
you, busines still hindered me, I thinke the spirite of Christ so governing
me. But nowe after that I haue gone ouer all Achaia and Macedonia, in
whiche countreies I see no place, but that in it I haue set the foundations
of christian fayth, and am nowe this manye eares in great desyre to see
you, I truste I shall haue occasion to satisfye this my desyer, that when
I

go into Spaine, by the way thitherwarde I shal see you, and by you be brought on my way thitherwarde, and yet not before that I haue tarped with you for certaine daies. I haue with you good company partly satisfied my desire. And this (I trust) by the favour of Christ shal shortly be done.

Now goe I to Ierusalem, and minister unto the saintes. For it hath pleased them of Macedonia and Achaia to make a certaine distribution vnto the poore saintes, which are at Ierusalem. It hath pleased them verely, and they are debtors are they. For if the gentyles be made partakers of theyr spiritual thinges, theyr duetie is to minister vnto the in bodily thinges. When I haue performed this, I haue brought them this fruite sealed, I wyl come backe againe by you into Spaine. I am sure, that when I come vnto you, I shal come with abundance of the blessing of the gospel of Christ.

The text.

But at this present tyme purpose I to go to Ierusalem, to deliuer vnto the poore Jewes that there are, and are christian men, the free almes of the Macedonians, and of them that dwell in Achaia, deliuered by them vnto me. For so to do they thought good, that with a summe of money indifferently gathered of such as were disposed freely to geue, to refresh the pouertie of some that are at Ierusalem, whiche being poore in substance, are yet in godly religion riche. Roman compelled the to do, but so thought they, and in my mynde, therein they thought well, forasmuche as they are bounden vnto them for religious sake, deliuered first vnto them at theyr had. And for that cause since the people of Ierusalem first departed the doctrine of Christ with the gentiles, reasonable it is, that they again depart with the with some part of theyr money, with such a vile rewarde recompensyng the precious treasure whiche they haue receiued. Thone sorte frely departed wth such treasures, as belong to the helth of the soules. the other frely and willingly geue that, whiche appertaineth to bodily necessities. Therefore as sone as I haue herein done my duetie, and deliuered this money to them, to whome it is purposed, (for both mynde I to deliuer it my selfe, and the money sealed, lest either any part thereof be by some deceitfully takē away, or els lest my selfe might be suspected, as one that hath taken some part thereof, because I laboꝝ in an other mans busines for nothing) I wil in my tounrey to Spaine go by you. And though I make halfe speede into Spaine to preache the gospel vnto them, yet wil I not thinke it painefull to tary and spende some tyme among you, nothing doubting, but that when I shal come vnto you, I shal so come, and find you such, as my companyng shalbe to the great glory and praise of Christ, whyles both ye in godly mindes receiue me metely, and I through the helpe of God in all pointes satisfie your desires.

For it hath pleased them of Macedonia and Achaia.

Which I haue performed this, as I will come backe by you againe into Spaine.

The text.

I beseeche you brethren for our lord Iesus Christes sake, and for the loue of the spirit that he helpe me in my busines with your prayers to God for me, that I may be deliuered from them, whiche beleue not in Christ: and that this my seruice whiche I haue to do at Ierusalem, may be accepted of the saintes, that I may come vnto you with ioy by the wyl of God, and may be with you refreshed. The God of peace be with you al. Amen.

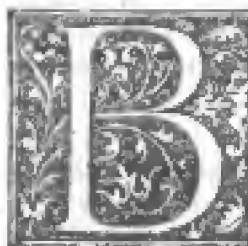
In the meane season I beseeche you for our lord Iesus Christes sake, and for the vnfained charities sake, whiche we haue by his spirit receiued that forasmuche as I can not yet presently haue your company, that at least in your godly prayers and petitions made vnto God, ye wyl helpe me labouryng and trauielyng in such daungerous busines, as I do, that by his helpe I may be deliuered from the misbeluers that are in Iudea, and such as resist the gospel of Christ that theyr malice hinder no part of the fruit of

The para phraſe of Eraſmus vpon the Epiſtle

our preaching, and that this myne office to deliuerance of this money, whiche I am now about to make at Ieruſalem, may without any leſſe be pleaſant & thākeful to the good & deuoute people there, that when this is done, as I would haue it, both my coming by ſwyl of God may be vnto you loſful, & that I may after great labors taken, be a while among you reſtreſhed. But to finiſhe the exhortacion that I begunne, I beſeeche, that the God of true peace, the father, author & maintainer of concord, may alway abide among you, whiche as reſiſteth & goeth farre from proud and ſeditious perſons, ſo is he gotten & kept with mutual conſent & agreement.

The .xvi. Chapter.

The ſeete. I commend vnto you vther our ſpeler, (whiche is a miniſter of the congregation of Cenchrea) that ye receiue her in the lord, as it becomethly ſautes, and that ye aſſiſt her, in what ſo euer buſynes ſhe needeth of your ayde. For ſhe hath ſuccoured many, & myne owne ſelfe. Grete Prisca & alſo Aquila, my helpers in Chriſt Jeſu, whiche haue for my life layd downe theyr owne neckes. Vnto whō not I onely geue thākes, but alſo all the congregacions of the gentiles. Likewiſe grete the congregacion, that is in their houſe. Salute my welbeloued ſpenetes, whiche is the ſpirt ſente of Achaia in Chriſt. Grete Mari whiche borrowed muche labor ouer vs. Salute Andronicus and Junia my coſyns, and priſoners with me alſo, whiche are well taken among the Apoſtles, and were in Chriſt before me. Grete Amplias my beloued in the lord. Salute Vreba our helper in Chriſt, and Gretchis my welbeloued. Salute Appelles approach to Chriſt. Salute them, whiche are of Ariſtobulus houſhold. Salute Herodian my kynſman. Grete them that be of the houſhold of Narcifus, whiche are in the lord. Salute Tryphena & Tryphoſa, whiche women labor in the lord. Salute the beloued Ierſis, whiche laboureth muche in the lord. Salute Rufus choſen in the lord, and his mother and myne. Grete Ananias, Philegon, Nerman, Patrobas, Marcianus, and the brethren, whiche are with them. Salute Philologus and Thia: Marcus and his ſiſter, and Olimpa, and of the ſautes, whiche are with them. Salute one another with an holy kyſe. The congregacions of a chriſt ſalute you.



But yet by theſe letters I commend, vnto you our ſiſter vther, who went hence vnto you, to whom I deliuered theſe letters to be brought thither, who hath with all diligence ſuccoured and ſuſtained the chriſtian congregacion at Cenchris, deſirynge you ſo to receiue and biſe her, as is mete ſo; ſuch a woman to be receiued, as for good people hath done muche, and to ayde her in al ſuche thynges, as ſhe ſhall neede to haue your healpe in. And ſurely mete it is, that ye helpe her, ſoasmuch as ſhe hath oſtynes both ſuccoured many other good people and me alſo. Grete in my name Prisca, and her huſbande Aquila, whiche is a Jewe, of the countrie of Pontus, whiche holpe me, when I was in leoparchie of the Jewes, liuing in watche for me, and that did he, leſt through ſome naughtie people the preaching of Chriſtes doctrine might be letted, ſo ſacrificeth: that for defence of my life they put them ſelues in leoparchie of theyr owne, as folke reſpy to aſſure theyr liues for the ſauegarde of myne, for whiche goodnes not onely I geue them thākes, but with me al the congregacions of gentiles, partly becauſe they do for other like wyle as they haue done for me, & partly becauſe they thynke, that the benefite, wherby I was ſaued, generally belongeth to all men. And ſalute not them onely, but alſo all theyr family. Grete ſpenetes: for his laudable maners well woorthy to be ſo called, &

That this my
letter, which
I haue to di
de Ieruſalem
may be accept
ed, &c.

As ſeruant like
me alſo, ſo
becomethly
ſautes.

Whiche haue
for my life
layd downe
theyr owne
neckes.

of S. Paule to the Roma. Cap. xvi. fol. clxii.

to me for this specially beloved, because I maye well call hym the synne
 frutes of Achana, as whome of all that countrey I first brought to Chris-
 tian religion. Greete Marcia, whiche not without reoparoye and payne,
 hath done muche for me. Greete ye Andronicus and Junia, bothe my co-
 syngs and also myppsoned sonnyne with me, whiche are among the Apo-
 postles wel taken, and in the number of the. lxxii. famous in godly religi-
 on, yea whiche go beyond me in this tytle of dignitie, that they professed
 Christ, before I dyd. For yf we lawfully honoure suche, as were first bozne
 of theyr parentes, how muche more lawfully ought we to honoure them,
 that are first bozne agayne in Christe: Salute Amplia, whome for his
 singular godlynes sake I loue with all my hearte. Salute Urban the fe-
 low and helpe of my labours, in suche thynges, as apertayne to Christes
 gospel, and Stachis his felowe, whom I tenderly loue. Salute Apelles,
 whiche hath by many afflictions suffering for Christes sake bene well as-
 sayed, tepted and founde sure. Salute them that are of Aristobulus hous-
 holde. Salute Herodion my kynsman. Greete them, that be of the house
 of Narcissus, especially them, that are new bozne in Christe. Salute Trypa-
 phena and Tryphosa, whiche women with theyr busye labour and care
 promote the gospel. Salute Perlis, whome I singularly loue as one y
 hath taken muche payne in aunsweryng the gospel of Christ. Salute Ru-
 fus a vertuouse and a religious man, and his mother whome I compte
 euen as myne owne mother also. Salute Asyncritus, Philegon, Hermes,
 Patrobas, Herman, and other brethren, that are with them. Salute Phi-
 lologus, and his wyfe Julia, Nereus and his sister, and Olympia, with
 al good people, that lyue with them. Salute eche one another of you with
 a holy kysse, with a chaste kysse, without dissimulation, and suche one, as
 maketh a playne prove of perfite con corde. All the cōgregacions of Christ
 salute you, whose good wyll and loue bozne unto you, I well knowe. And
 this thyng I besyde you brethren to beware of them, which some deuision,
 & gyne occasion of euill among you, labouring to byng you into a newe
 kynde of doctrine, contrarie to that ye haue receyued, laboryng to myngle
 christian religio and Jewyshe ceremonies together. Knowe suche, that y
 pon the same ye maye auoyde them. And it is not hard to knowe them. For
 they teach not sincerely right doctrine, nor go vnsaynably aboute Chri-
 stes busynes, but go aboute theyr bealpes and other aduantage, whyles
 they with flatterynge and pleasaunt wordes, rather than with holisme,
 deceyue simple mennes myndes, whom they easely deceyue vnder the co-
 loure of holynes. For your obedience is in every place spoken of abroad,
 for the whiche I am very glad.

For the first step to godly lyfe is to be obedient. But yet muste every man
 diligently take hede, whom he doth obeye. Simplicite is a thyng worthy
 prayse, but because the same suspecteth nothyng, it is oft tymes deceyued.
 Wherefore I would haue you in suche sort to be simple, that ye neither hurt
 nor deceyue any man, but yet be wyse & well aduysed to folowe suche thyng-
 es, as are good, and to auoyde suche thynges, as corrupt godly lyfe. I
 am not ignoraunt, that there be many, yf resiste the gospel of Christ, which
 by Satans labour to let mennes saluacion. Some persecute, some vnder

Which are
 well taken a-
 mong the Apo-
 postles, and
 were i Christ
 before me.

Whiche them
 whiche cause
 deuision, and
 gyne occasi-
 on of euill.

I would
 haue you
 wise vnto
 whiche is
 good. 16.

The paraphrase of Erasmus vpon the Epistle

a false colour of religion drawe men from Christ, & assure them to Moses law. Do ye nomaie but continue on, god wyl assike your endeuours, who being your defender, no cause haue ye why to feare. For as he is mightier so wyl he treade downe, & breake into piereces Satan your mortal enemy, and wyth his power overcome & bring hym vnder your feete, and & within short time. The grace of our lord Iesus Christ be alway with you al.

The text. Timothy my worke felowe, and Lucius and Jason, and Sosipater my kynsmen salute you. I Tertius salute you, whiche wrote this epistle in the tye. Catus my hoste & the hoste of al the congregacions saluteth you. Erastus the chamberlayne of the cite saluteth you. And quartus a brother saluteth you. The grace of our lord Iesu Christ be with you all amen.

Timothie of Berbe my companion in preaching y gospel greeteth you, & with him Lucius and Jason of Thessalonica, & Sosipater the sonne of Pyrrhus of Beree, my kynsmen. And I Tertius salute you, whiche for a charitable zeale bozne towarde you wrote this epistle, whyle Daule ended it. Catus also one among fewe of them, that I baptized, saluteth you, at whose house I nowe lodge, and not onely I, but all the congregacion of christen men, to who all he is a gentill hoste, when nede is. And Erastus chamberlayne of the cite of Corinthe saluteth you. And also Quartus a brother. The fauer of our lord Iesus Christ be alway with you al, which my desyre god graunt to establishe and make sure.

And I Tertius saluteth you.

The text. To hym, that is of power to stablyshe you accordyng to my gospel, and preaching of Iesus Christ, in utteryng of the misterie, whiche was kepte secret, since the world began, but now is open by the scriptures of the prophetes at the commaundement of the everlastyng god, to steepe obedience to the sayth published among all nacions: to y same god, whiche alwey is wylle, be honour & prayse through Iesus Christ for ever. Amen.

Now is opened by the scriptures of y prophetes at the commaundement of y.

To hym that without my helpe is of power and able to stablyshe & confirme you in this kind of life, which ye haue by my gospel learned, wherein I preache Iesus Christe, by whiche gospel Moses lawe is not utterly abolished, but the secret purpose of god, whiche many yeares passe hath ben hydden, is now accordyng to the olde saynges of prophetes through the brighte lyght of the gospel spreade abroad and opened, and that by the ordinaunce and commaundement of god, who hath put vs in truste to preache and declare the same secret misterie, that when the secret point of religion expressed in the gospel is playnly shewed to all men, wherby

all worshyping of deuils is abrogate, and the ceremonies of Moses law ceale, all shoulde through sayth be obedient, and submit themselfe to god, who only hath the true wysedome, to hym (I saye) geue we thanks through Iesus Christ, to whom be glorie and prayse for ever. Amen.

FINIS.